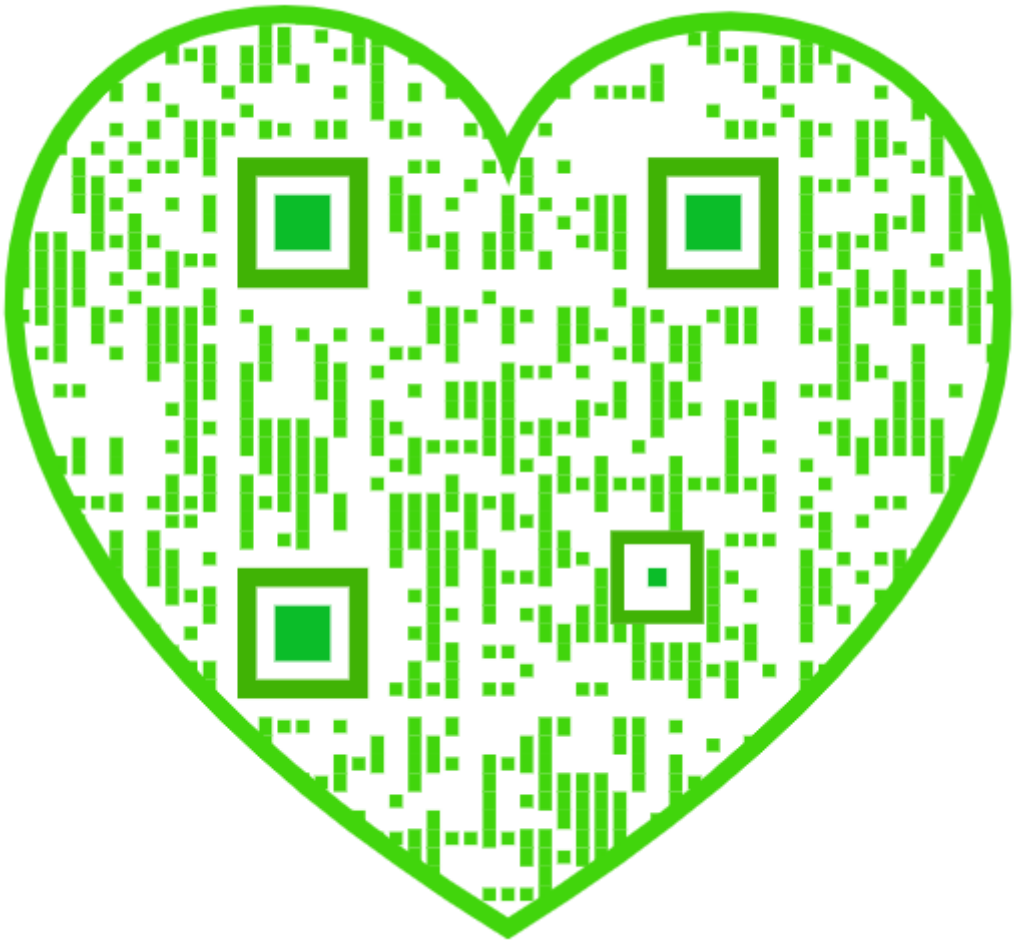
Studies in Ethics and Religion

Hovey



Alvah Hovey

STUDIES IN ETHICS AND RELIGION;

OR,

Discourses, Essays, and Reviews

PERTAINING TO

THEISM, INSPIRATION, CHRISTIAN ETHICS,

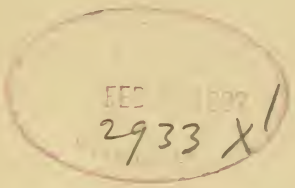
AND

EDUCATION FOR THE MINISTRY.

BY

ALVAH HOVEY, D.D., LL.D.

PRESIDENT OF NEWTON THEOLOGICAL INSTITUTION.



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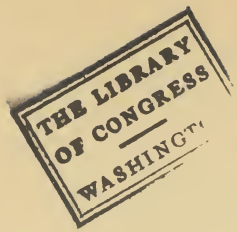

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PREFACE.

MANY of the following Studies are now published for the first time; but several of them have appeared in pamphlets or periodicals which are either out of print or inaccessible to the general reader.

The subjects treated are believed to be of present interest to Christian people, and worthy of every man's attention. All of them pertain to religion and life, and they may be classed under four heads: Theism, Inspiration, Christian Conduct, and Education for the Ministry.

No one can be familiar with modern discussions about the possibility of knowing God or about the immanence of God, — in a word, about thoroughgoing agnosticism, monism, or idealism, — without seeing that these discussions reach to the very heart of religion and morality, or without desiring to contribute something, if possible, to a clear understanding of the truth by thoughtful Christians.

And the same may be said of recent discussions concerning the inspiration of the sacred writers, especially the prophets and apostles. No effort to ascertain the exact truth on this subject can be too earnest or patient. And with scarcely an exception the writer has chosen the topics of this volume, not so much because of his personal interest in them (though it is great), as because of their practical significance at the present hour.

In some of these Studies the published opinions of eminent writers are controverted; but an effort has been made to state their opinions correctly and controvert them fairly. Contention for the truth should always spring from love of truth, and should be conducted without bitterness.

These Studies are now offered to the public, with humble prayer to the Father of lights that he will make them useful to some of his perplexed children, and especially to some of those with whom the writer has had the pleasure of discussing the same themes in the class-room.

Newton Centre,
January, 1892.

PUBLISHERS' NOTE.

THE personality of a man is ever associated more or less intimately with whatever he contributes to the world in any department of human interest. This is especially true of those who, to any degree, mould the thought and help to determine the convictions and conclusions of their fellow-men. The honored and revered teacher can no more be separated from that which he has imparted than can the great artist or sculptor from the product of his genius. His is the personality no less than the skill of a Phidias, in the truest and highest sense. To those who have enjoyed the personal influence and instruction of President Hovey, therefore, no less than to that larger circle to whom he is known and by whom his labors and attainments are appreciated and prized, the Publishers feel that they have performed a grateful service, in so far as their agency has been in any way influential in prevailing upon him to make accessible in this volume his views and conclusions on so many subjects of present and vital interest. The portrait which forms the frontispiece (though included with the reluctant consent of the author) will, it is believed, give added interest and special gratification to many who will possess this volume.

TABLE OF CONTENTS.

Theism.

	Page
Our Knowledge of Infinites	1
The Relation of God to Nature: A Review	23
God and the Universe	57
Christian Science and Mind Cure	71

Inspiration.

The Sacred Writings described	90
Inspiration of the Prophets and Apostles	108
Inspiration of the Scriptures	182
The New Testament as a Guide to the Interpretation of the Old Testament	218

Christian Conduct.

The Golden Rule	232
The State and Religion	246
The Lord's Day: Duty and Manner of keeping it	271
Divorce according to the New Testament	321
Doctrine of the Higher Christian Life examined	344
Imposition of Hands in Ordination	429

Education for the Ministry.

PAGE

PREPARATION FOR THE CHRISTIAN MINISTRY 440

VALUE OF SYSTEMATIC THEOLOGY TO PASTORS 476

CHARACTER TESTED BY RELIGIOUS INQUIRY 497

POST-GRADUATE FELLOWSHIPS 513

A GOOD CHURCH HISTORY 533

INDEX OF SCRIPTURE TEXTS 561

INDEX 567

STUDIES IN ETHICS AND RELIGION.

OUR KNOWLEDGE OF INFINITES.

THE question which we propose to discuss has been often asked by thoughtful men, and there is reason to suppose that many are considering it at the present time. It would, indeed, be surprising if Christians, who believe in the existence of an infinite God, did not give it their serious attention. And it would be no less surprising if mental philosophers, who are seeking to ascertain the extent of knowledge possible to man, did not examine it with the utmost care. The same may also be said of many persons whose minds have been perplexed by the contradictory views of able writers on this theme. To these may be added numerous devotees of physical science, who might have been expected to feel but little interest in that which lies beyond the range of observation, but who have given much thought to this question, and are themselves ready enough to discuss it.

If now it be asked: Why are men who have been trained to physical research, who have applied their minds for years to objects of sense, and who, perhaps, discard religious obligation, restlessly intent on discovering whether there is, or is not, something back of these

objects, and dimly revealed by them? Why do they not rest content with a knowledge of that which is phenomenal, dependent, and finite, instead of seeking to peer into the dark beyond and discover, if possible, some traces of the infinite? we can respond, only, that this restless search must spring from the depths of their cognitive and religious nature, from the very constitution of their souls. Now, while it has been argued by able metaphysicians that our knowledge is restricted to finite objects, others no less able have maintained that it embraces, in a partial way, infinite objects. And the arguments for the one opinion often seem to be so nearly balanced by those for the other, that the inquirer after truth feels himself called upon to examine the whole question afresh. In this state of the case, we cannot think it will be labor wasted to go over some part of the ground once more, and assign our reasons for holding that *we have a partial knowledge of infinite objects.*

By the word "objects" must be understood objects of thought, whether these be substantial entities, possessing force, or unsubstantial forms, conditions, or relations of being. According to this use of the word, time and space, arithmetical and geometrical truths, together with the first principles of morality, and perhaps of knowledge in general, are objects of thought or cognition, — as truly so as are the stars of heaven or the particles of sand on the sea-shore. We insist on this comprehensive meaning of the word, both because it is philosophically correct, and because it brings into our subject important materials needed for illustration and proof.

It is philosophically correct; for there is, in reality, no better reason for denying that space and time are objects of thought, than there is for denying that matter and

force are such objects. The action of the mind in cognizing the former is as natural and necessary as its action in cognizing the latter; and there is no process of criticism tending to prove its action deceptive in the former case which cannot be matched by a similar process tending to prove it deceptive in the latter. In his work on "Modern Philosophy," Professor Bowen borrows from Schopenhauer a tabular statement of twenty-eight truths concerning time and twenty-eight concerning space, which are "necessary and universal, since it is impossible to doubt any one of them, or to derive it from mere experience." Can we know and describe twenty-eight properties of that which is not an object of thought? Moreover, this interpretation of the word "objects" brings into our theme important materials for proof and illustration. For should it appear that our knowledge of such infinites as time and space is trustworthy, it will certainly follow that we need not and must not distrust our knowledge of God simply because He is infinite. There may be other grounds for calling in question our knowledge of Him, but not the mere fact of His being infinite.

But if, on the other hand, it should appear that our supposed knowledge of time and space is illusory, there will be greater reason than might otherwise appear for distrusting the knowledge which we seem to have of a Supreme Being.

The word "infinite" is not used by us in a pantheistic sense. That sense is, indeed, perfectly intelligible; but, as Dean Mansel has shown, the term cannot be applied to God in that sense without leading to numberless difficulties and contradictions. Yet he insists upon that as the only true meaning of the word, asserting that "the

metaphysical representation of the Deity, as the absolute and infinite, must necessarily . . . amount to nothing less than the sum of all reality." Nay, he takes another step, and affirms, "That which is conceived as absolute and infinite must be conceived as containing within itself the sum, not only of all actual, but of all possible modes of being. For if any actual mode can be denied of it, it is related to that mode, and limited by it; and if any possible mode can be denied of it, it is capable of becoming more than it now is, and such a capability is a limitation." That is to say, the absolute and infinite must include in itself personal and impersonal, holy and sinful, uncreated and created, independent and dependent, modes of being: it must be a synthesis of all contradictories; it must be "the one and the all." Such a statement proves that a pantheistic interpretation is not given, and must not be given, to the terms "absolute" and "infinite" when they are applied to God; but it does not prove that this is the only proper use of these terms, or that they may not be applied to God in another and proper sense. Indeed, Mr. Mansel has defined the word "absolute" in a very satisfactory manner. "By the 'absolute' is meant that which exists in and by itself, having no *necessary* relation to any other being." This definition allows us to suppose that an absolute Being may freely originate and uphold other beings, while it forbids us to suppose that his own existence or action is dependent on them. Less satisfactory is his definition of the "infinite." "By the 'infinite' is meant that which is free from all possible limitation; that than which a greater is inconceivable." Here are two definitions; and if by the former he means that in order to be infinite, a being must be free from all possible limitation, apart from his own free action, or the

product of that action, we accept it as correct. But if he means that, in order to be infinite, a being must have no power or will to originate other beings and to stand in voluntary relation to them, we must reject the definition as pantheistic, and inapplicable to the living God. So, too, if he means by the expression, "that than which a greater is inconceivable," a being so great that no conceivable addition can be made to his nature without marring its perfection and destroying its self-consistency, we accept the definition as correct. Thus understood, the nature of God is infinite, because he has power so great that no increase of it is conceivable, and goodness so great that no increase of it is conceivable. Yet dependent and sinful modes of existence are not included in His being. In a word, our use of the word "infinite" justifies us in speaking of time as infinite; of space as infinite; of knowledge as infinite; of power as infinite; and of a being whose nature is the greatest and best conceivable, as infinite.

Of the word "knowledge," which occurs in our theme, it may seem wholly unnecessary to offer any explanation. Yet there is reason to suppose that the principal difficulty may lurk in this very term. There is reason to believe that the view which one takes of the nature and origin of human knowledge in general will determine the view which he takes of our alleged knowledge of infinites. For if a consistent thinker believes that all knowledge originates in sensation, he will be certain to deny that man has any true knowledge of infinite objects. But if such a thinker holds that his own spiritual nature, as well as the world of sense, is a source of knowledge to him; if he holds that the human mind can see universal and necessary truths by occasion of contact with objects

of sense, his conclusion may be just the reverse. We adopt the latter view as the only one that is sufficient to account for the facts of consciousness. For it is evident that the necessity of some cause for every change; of space as a condition of extended being; of time as presupposed by recollection; and the certainty that, in every possible instance, a whole is equal to the sum of all its parts, that two parallel lines can never meet or inclose a portion of space, and that the shortest distance between two points is a straight line connecting them, — it is evident that these, and many other truths, are contributions which the mind itself makes to its own knowledge. By occasion of the actual, it perceives the necessary; from a single instance it divines and sees a universal law. And it knows this law with a certainty of conviction which does not admit of any doubt. It may criticise its own action, and fail to discover the bridge by which it has passed the chasm that separates the actual from the necessary, the particular from the universal; but it cannot fail to see that the passage has been made, so that it is now face to face with immutable principles and the nature of things, if not with God Himself.

Lastly, we have characterized our knowledge of infinites as *partial*. This was necessary, because it is a self-evident truth that the knowledge of any being must be limited by his power to know; that as the human mind is finite, its powers of cognition must be finite; and that with such cognitive powers its knowledge of infinite objects must be extremely imperfect. But, if this be admitted will it not follow that his knowledge of infinites is worthless? If the disparity between the finite and the infinite is inconceivably great, can it be made probable that limited knowledge of an unlimited object is worthy

of the least confidence? In answer to this question, we remark: 1. That human knowledge of any object, whether finite or infinite, is imperfect. This statement will not be called in question. The mind of man never comprehends all the causes, properties, relations, and history of the simplest object in nature. The known everywhere leads back and forward to the unknown. Human science is throughout fragmentary. There is no department or branch of it which is perfectly understood, by the greatest proficient. But is it certain that we know nothing about an object, because we do not know everything about it? that we do not know that it exists, and has certain powers and relations, because we are ignorant of certain other properties which it may possess? Is omniscience the only knowledge worthy of the name? the only knowledge that will direct one in the path of duty? No rational man will affirm this. Nor will any one who has reflected much upon the problems of life undertake to state what ratio the known properties of an object must bear to its unknown properties, in order that knowledge may be useful. Hence it is futile for any one to insist on the view that, in order to have any proper knowledge of infinites, one must be infinite himself.

We remark, 2. That imperfect knowledge of an infinite object may be just as valid as imperfect knowledge of a finite object. Of this there can be no doubt, if the judgment of the mind as to the character of its own action is accepted. For the mind perceives with perfect clearness certain properties of certain infinites. Take, for instance, time and space. The properties which it ascribes to these it cannot separate from its notion of them. These properties are affirmed with the same assurance as the axiom that the whole of anything is equal

to the sum of all its parts. And the only judge of truth is mind; the only standard of evidence, of credibility, of certainty, of necessity, is reason. That which is accepted with the greatest confidence by the mind, acting normally, is worthy of being thus accepted. Otherwise, knowledge is an illusion and reasoning vain. Hence, the most certain truths are those which it is impossible for any sane mind to perceive and also reject. And some of these truths are embraced in our knowledge of infinites. We may select as one the fact that duration or time is infinite. For there is no clearer intuition or judgment of the human mind than this, that for everything there must be a sufficient reason. Acute thinkers who deny this in respect to events in the world of sense, and affirm that a cause is merely a regular antecedent, having nothing to do in producing the so-called effect, are constrained, in spite of their theory, to admit the principle of a sufficient reason as valid in the realm of mind. For they attempt to *account for* — that is, to *assign a reason or cause for* — the notion of causality, by appealing to the influence of an orderly repetition of given events upon the mind. By this appeal they bear witness to a great law of their mental being — a law which they assume to be valid for all other minds, — a law which they implicitly honor by every appeal to the reason of their fellow-men, — a law which they instinctively apply to the operations of nature, and which they find to be a key to the changes in nature. According to this law of reason, every man assumes the existence of something from eternity. Whether that something be many or one, mutable or immutable, matter or mind, the fact that something now is makes it certain that something has always been. But if something has always been, duration in the past has

no beginning. And, if being or force, as scientific writers affirm, is imperishable, duration hereafter will have no end. Moreover, as the present moment does not really interrupt the continuity of existence, but the past flows without break into the future, men of science and philosophers of the positive school are brought face to face with being that is unlimited in duration, past or future. In other words, an object which is in one respect infinite is before them and is recognized by them. No sane scepticism can deny this. Thus, the man who rejects the principle of causality makes haste to accept it; the man who pronounces our knowledge of infinites illusory perceives and asserts that some kind of being is infinite in duration. We hold, therefore, that our cognition of infinites, though imperfect, is no less trustworthy than our cognition of finites; and we hold this, because the mind itself, which is the only measure of truth or certainty, requires us to do so.

We now add, 3. That imperfect knowledge of an infinite object may include in itself the fact that the object is in reality infinite. And we call attention to this point, lest it should be supposed that a limited mind may be able to lay hold, as it were, of an infinite object without being able to know that it is infinite, — just as one can be in the atmosphere of our earth, and inhale it continually, without knowing its extent. To show that our knowledge, though imperfect, may embrace the fact that an object is itself infinite, we turn to one of the instances already mentioned. If anything is certain to a reflecting mind, it is this, that space is infinite. All limits of space must be *in* it, not around it. These limits may mark it off into inseparable parts, but they cannot circumscribe it as a whole. If the mind tries

to fix a real boundary to it in any direction it soon perceives that space reaches beyond that boundary, indeed, beyond all boundaries, and is, by its very nature, illimitable. In agreement with what we have said, the Duke of Argyle remarks, that "Both the great conceptions of Space and Time are, in their very nature, infinite. We cannot conceive of either of these as subject to limitation. We cannot conceive of a moment after which there shall be no more Time, nor of a boundary beyond which there is no more Space. This means that we cannot but think of Space as infinite, and of Time as everlasting." Our knowledge of the infinitude of space rests, therefore, on the same foundation as our knowledge of space itself. If the latter is certain, so is the former. If things material, having length, breadth, and thickness, are known to exist, they are known to exist in space; and if they are known to exist in space, space is known to be an objective reality; and if space is known to be an objective reality and not a mere illusion of the mind, it is known by the same power which knows it at all to be illimitable or infinite. Nay, more; the mind of man clearly perceives that empty space is indestructible. As mere room for substantive being, and as having no life or power in itself, it can never be annihilated or changed.

It appears, therefore, that even finite knowledge of an object may include the fact that the object is infinite. And it is proper to remark that our knowledge of this fact is not, as Sir William Hamilton supposed, a fruit of mental imbecility. It originates in power, not in weakness; in ability to see that the nature of an object forbids limitation, and not in the circumstance that our vision is too narrow to see the limits. This is admitted by Herbert Spencer: —

"Our notion of the limited is composed, firstly, of a consciousness of some kind of being, and secondly, of a consciousness of the limits under which it is known. In the antithetical notion of the unlimited the consciousness of limits is abolished, but not the consciousness of some kind of being. . . . There is something which alike forms the raw material of definite thought, and remains after the definiteness which thinking gave to it is destroyed."

And in another place, he says: —

"In the same manner that, on conceiving any bounded space, there arises a nascent consciousness of space outside the bounds; so, when we think of any definite cause, there arises the nascent consciousness of a cause behind it; and in the one case as in the other this nascent consciousness is in substance like that which suggested it, though without form."

But this statement, though it is an improvement on the doctrine of Hamilton, cannot be accepted as an exact account of the mental action of which we are conscious in the case supposed. It would have been more correct to say that, together with a conception of bounded space, and by occasion of that conception, there arises in the mind a perception of space outside the bounds. And in so far as the raw material of thought is concerned, the latter is just as clear, valid, and indubitable as the former. The mind sees that there must be space outside the bounds as distinctly as it sees that there must be space within. It also perceives that, by virtue of its nature, space is unlimited, infinite; that limits do not, in reality, separate one part of space from another, except by means of space; and hence that all spaces unite, and are of necessity one infinite space.

Yet the words of Spencer may perhaps be justified, if

by consciousness of space he means a sort of mental picture, like that of a landscape which one sees before him. With this definition of consciousness, it may be represented in the case supposed as "nascent." But with this definition, our consciousness of *bounded* space may also in many cases be described as nascent. For the extent of space which the mind can image to itself at any moment is very small. The surface of any considerable lake would be far too great for the mind to grasp in this way. But it is doubtful whether such a consciousness of space is well described as *nascent*, — whether the mind does not rather, in the process of imaging, pass from limited space to limited space, forming a succession of mental pictures which it is unable to unite in one, though it clearly perceives that they must be in reality one. It is also doubtful whether we can form any mental picture of space itself, in distinction from objects in space or from limits to parts of space.

But it is more important to observe that a mental picture is by no means essential to knowledge. In other words, knowledge is not limited to objects of which we can form a mental picture. We can know with all possible certainty what thought, feeling, or willing is, without being able to form a mental picture of any one of these states of consciousness. We can know the properties belonging to every perfect circle, without being able to form a mental image of every such circle. We can know, that every whole is equal to the sum of all its parts, without being able to form a mental image of every whole or of all the parts in any one whole. We can know that some kind of being or force has existed eternally, without having any mental image of being, of force, or of eternity.

It is true that we can form a sort of picture in our minds of many things that have shape and limits; but of realities, like force, volition, truth, and virtue, we can have no mental image; and all reasoning which is founded on the assumption that consciousness implies an image of its object before the mind's eye is futile. By occasion of its own volition, producing change, the mind perceives that every change must have a cause. By seeing an object in space, it discovers space itself, and perceives that by its very nature, space is infinite. Thus of the knowledge which it gains by normal action a large part arises from itself, from the light of its own rational nature; and this part of its knowledge is inseparable from the rest. If this be unworthy of confidence, all the rest must be so likewise.

We do not forget that this doctrine has been denied by Kant. But his assumption that the mind's judgment in regard to time and space is valid only for itself, but untrue in the objective world, seems to us wholly groundless. All that can be urged in its favor may be summed up, if we mistake not, in the following remarks: 1. The nature of the human mind may be regarded as a sufficient cause for its judgment concerning time and space; and it is unphilosophical to multiply causes needlessly. But in reply to this, we ask if it is rational to regard the uniform and necessary action of the human mind as a sufficient cause for error, for untruth? Yet this is an assumption involved in Kant's doctrine, and this assumption strikes a fatal blow at the mind as a cognitive power. 2 The perfect uniformity and necessity of the mind's judgment respecting time and space refer us to the nature of the mind as the only source of it. Why so? If time and space are real in nature, why should they not be always

the same? And if they are always the same, why should they not be always apprehended as the same, even as the sum of two and two is always perceived to be four, or as the shortest distance between two points is perceived to be a straight line connecting them? Is there nothing real in the universe which is as immutable as the action of the human mind? 3. Infinites cannot, as infinite, act upon a finite mind, and therefore cannot give it any evidence of their reality. But may not an infinite object act somewhere upon a finite object or mind as truly as the ether, which is practically infinite to the human eye, can act on the retina of that eye? And may not the *nature* of an infinite object be so far revealed to a finite mind that the latter will perceive the former to be necessarily infinite? These questions ought, we think, to be answered in the affirmative, in view of what has been said of time and space. 4. If time and space are in reality objective to the human mind they can never be known to be so, because their nature is such as to make no impression on the mind from without. In reply to this, we freely admit that the mind does not know time and space as active forces, like the will; but we assert that it does cognize them distinctly as passive limits and conditions of being, — as limits from which no finite being can escape, and as conditions independent of which no finite being can exist. And there is no way of proving its action in this case deceptive. For that action is both natural and necessary. By distrusting it, therefore, the mind distrusts its own cognitive nature, and plunges into chaos and mental despair. We cannot, then, err in saying that the scepticism which rejects this action of the mind is absolutely unfounded. Professor Bowen characterizes it as "the most comprehensive and thorough-going

system of scepticism that the wit of man has ever devised," and declares that, "without space, there is no coexistence, but the universe is contracted to a mathematical point, which is nowhere, and therefore has no relation to anything beyond itself; without time, there is no successive existence, but the past and future shrink into the indivisible moment which alone is present; and even this disappears as soon as it begins to be." We adopt this criticism as just, and believe that, while men reason at all, they must hold time and space to be real conditions of finite existence as well as of human knowledge. For we know them to be objective and actual conditions of being in the same way and with the same certainty as we know that a whole is equal to the sum of its parts.

To recapitulate, we have tried to show: —

1. That the mere infinity of an object does not wholly withdraw it from our knowledge. The ether may be known equally well as a medium of sight, whether it be diffused through all space or be confined to certain parts of space. Its extension need not be supposed to affect its qualities as a medium of sight. The latter may be known, at least to some extent, though we are consciously ignorant of the former. 2. That our partial knowledge of infinites is trustworthy, when treated as partial; but if treated as complete it is liable to mislead. The latter statement scarcely needs illustration; for it may be taken for granted that, as a rule, misconception will lead to misconception, a wrong conclusion will follow wrong premises. Yet if the premises are rightly conceived, in so far as nature or tendency is concerned, though imperfectly apprehended in so far as force is concerned, the inference may be right as to character, though not as to amount. Benevolence will tend to what is good rather

than to what is bad; righteousness to what is right rather than to what is wrong. 3. That the infinity of an object may be known as a fact, though the mind cannot represent it to itself by any sort of picture. It is discovered by reason, not by imagination. We can perceive *that* an object is infinite, or why it must be so, though we cannot *comprehend* the object itself. There is surely nothing absurd in this; for the same is true of a thousand objects not strictly infinite, for example, the ocean, the sun, the solar system, the milky way. Our knowledge of these is confessedly imperfect, yet, within certain limits, real and useful: we do not *comprehend* the magnitude of any one of them, yet we do know something about every one of them. The same is true of infinites.

Two questions remain unanswered, namely: Is there a Supreme Being, or Mind? And, if so, is that Being, or Mind, infinite? Our answer to the first of these questions must be summary; for it is only intended to prepare the way for an answer to the second. We have already called attention to the fact that philosophical thinkers are constrained, at the sacrifice of consistency in many instances, to seek a sufficient reason for every being and event. Moreover, it is now generally admitted that the known phenomena of existence and change must be accounted for in one of two ways; either by tracing them back to the action of self-existent, but blind, forces in nature, or by tracing them back to the action of a self-existent and Supreme Mind. The latter alternative is far more reasonable than the former. For it affords, as the former does not, an adequate explanation (1) of order and beauty in the material universe, even where these are of no conceivable advantage to the objects distinguished by them; (2) of life in manifold gradation and endless vari-

ety, adapted always to its habitat and sometimes adorned with a beauty of form and color which is useless to the animal possessing it; (3) of reason and conscience, which reveal to man universal principles, laws, and duties, and connect his spiritual life, even here, with that which is unseen and eternal; (4) of that mysterious tendency to worship, which makes the privilege of personal communion with God indispensable to the highest satisfaction of man; and (5) of the historic phenomena of the Christian religion, including the person, the miracles, and the resurrection of its Founder, together with the effect of His mission on the world.

None of these things are satisfactorily accounted for by attributing their existence to the action of blind forces, working out unintended results. Hence, there must be a Supreme Mind, an intelligent Author and Director of things; for such a Being is the only sufficient reason for what we see and know.

But is this Being infinite? We admit that an infinite cause cannot be presumed necessary to account for a finite effect; and we also admit that the created universe is finite. If, then, we limit our observation to the bare fact of a finite created universe, we cannot logically infer from it the existence of an infinite Maker. We can only infer the existence of a Being whose wisdom and power are sufficient to originate such a universe as we actually know. Whether he has any unrepresented wisdom, or reserved power, must be a matter of simple conjecture. But our observation should not be confined to the mere fact of a finite creation. The qualities, the duties, the needs, the aspirations and the probable destiny of the beings included in that creation, must also be considered. And it is quite possible that some of these will require for their

explanation the existence of an infinite Being. Take, for instance, the religious nature of man. By virtue of a constitutional tendency, man is disposed to worship. The life to which he is moved by the deepest instincts of his spirit, and against many of his appetites, is a religious life, in which he renders true homage and service to a Supreme Being. If this be not so, the lessons of history and of experience are worthless. The later years of Auguste Comte bore witness to the indestructible power of the religious instinct in his nature; and the serious tone of Herbert Spencer, in certain passages which refer to the Absolutely Inscrutable Cause of all phenomena, reveals the same instinct in his soul. We are, therefore, entitled to say that man was made for a religious life. By whatever process he was brought into being, it was the intention of his Creator that he should worship and adore.

But what sort of a being was he made to worship? A superficial glance at history may seem to justify us in answering: Almost any being, rational or irrational, noble or mean, will satisfy the nature of man when it is seeking an object of worship. But further examination will show that this answer is not correct. History proves, indeed, that men may be so ignorant and low as to worship, or seem to worship, almost any object visible in heaven or on earth. But this historical phenomenon gives rise to several questions; for example, can we say that even the most ignorant and debased of our kind really worship the objects which they seem to worship? If they do, can we say that this worship satisfies the cravings of their religious nature? And if it does, can we say that it would satisfy that nature when properly enlightened and developed? No one of these questions can be safely answered

in the affirmative. For it will be found, upon careful inquiry, that the homage which is ostensibly paid, by ignorant men, to any common object, whether living or lifeless, is really paid to some mysterious power or destiny which is associated in their imagination with that object. We seriously doubt whether the human soul can render any homage which deserves to be called religious to a natural object that is conceived as simply natural. Again, whatever may be the real object of worship in the case of idolaters, we are by no means certain that this worship ever satisfies, properly speaking, the religious cravings of their nature. Doubtless it satisfies them in part; and the nobler the object of worship, as apprehended by the worshipper, the more satisfying will the service be; but perfect trust, holy love, and unqualified obedience cannot have an imperfect being for their object. In so far as any one perceives and believes that there are imperfections in his god will his religious nature be unsatisfied.

But we cannot confine our attention to the ignorant and debased, for they are not the only men who have a religious nature. Give them the benefit of knowledge, discipline, science, philosophy, and the instinct of worship still survives. It is constitutional, and remains in full force through all the changes of human society. But what sort of being can the truly enlightened worship? What kind of nature must be possessed by him whom the wisest and the best of mankind can forever adore? It may be answered without hesitation that it is not enough for him to be free from moral defect and distinguished for great wisdom and power. Such a being, whom Matthew Arnold might properly call a magnified,

non-natural man, would command a certain degree of respect, and perhaps of admiration, but he would fall far short, as an object of worship, of meeting the wants of the soul. If we appeal to the judgment of Christian scholars on this point, we shall find them virtually unanimous in declaring that he who is God must be infinite in every natural and moral perfection. Unappalled by the mystery which is thus ascribed to his being and untroubled by the many passages of Scripture which speak of him as if he were finite and subject to the laws of time and space, they accept as literally true the highest statements concerning his nature, and look upon the anthropomorphic language of the Bible as a condescension to our weakness. And we are constrained to regard this unity of judgment as a proof that our religious nature was made for the worship of an infinite Being.

For the scholars referred to are keen-sighted and independent, differing from one another on many points, both philosophical and religious. This agreement cannot, therefore, be pronounced merely accidental or traditional. It must spring from some very convincing evidence addressed to the soul from without, or from something in the deeper nature of the soul itself. But for any such evidence of the infinitude of God we seem to look in vain to the physical universe. That universe, as presented to the mind of man, is certainly finite, and cannot be said to make known of itself anything infinite. We therefore turn to the soul for an explanation of the agreement noted. Nor do we turn in vain. For we find that the soul, starting with the finite, discovers the infinite; we find that the soul, starting with temporal being, perceives the certainty of eternal being; we find that the soul, starting with a

consciousness of moral and religious duty, divines the existence of a being whose power, knowledge, and goodness are infinite. To such a being no soul can refuse homage on grounds of reason; or, in other words, the soul which is made for worship is made for the worship of an infinite God. But to any being less than infinite — to any being whose excellence in this respect or in that could be fully compassed in however long a time by a finite mind — many a soul would be unable to pay such homage as it is made to pay.

From this but one inference can be justly drawn, namely: that God is an infinite being. The alternative inference, that, being finite, He has given to man a religious nature which can never be fully satisfied, is unreasonable. A finite being may, indeed, be supposed to have made mistakes, and possibly grave mistakes, in so delicate and difficult a matter as that of creating souls. But it is to be observed, first, that there is no solid ground on which to base the assumption that God is a finite being, — certainly no ground in the religious nature of man; and secondly, that there is a vast amount of evidence going to show that God has made no such mistakes in the lower orders of animal life as this view supposes him to have made in the case of man. For in these lower orders of life constitutional wants are met by corresponding provisions. And the same is true of man if we look away from his religious capacity. Consider, then, what it is to assume that God is finite. It is to assume, 1. That something is true which neither intuition nor observation, nor evidence of any kind, affirms; 2. That He who made the worlds has blundered in making man, by giving him a religious nature which yearns for an infinite God,

while his Creator is finite; and, 3. That man's highest aspirations can never be fulfilled, however pure and faithful he may be. Nay, his progress in knowledge and virtue is almost certain to be a progress in religious dissatisfaction. In view of these considerations, we do not hesitate to infer the infinitude of God from the religious nature of man.[1]

[1] Baptist Review, vol. i. pp. 1—18.

THE RELATION OF GOD TO NATURE.

REVIEW OF LOTZE AND SCHURMAN.

FOR the sake of brevity I propose to use the word "Nature" in a large sense, as the term "world" is often used, to denote all finite being whether living or lifeless, — "the total of all finite agencies and forces." But this use of the word must not be understood to rest upon its derivation from *nasci*, "to be born," or to commit us in the slightest degree to any theory of the manner in which finite being has come into existence. For the first and principal question to be considered is precisely this: Are we to think of God as the Ground or as the Creator of nature? In other words: Are we to think of nature as simply dependent on God, or as created and dependent on Him? These questions are too brief to be perfectly clear; and I will therefore proceed at once to describe and examine as well as I am able the two theories which they support. In doing this it seems desirable to begin with the first hypothesis, namely, that God is the eternal ground or soul of nature, both because this is a comparatively new view among Christians, and therefore entitled to particular consideration, and because we feel compelled to reject it as less satisfactory than the second hypothesis; for we prefer to close our discussion with what we hold to be true as to God's relation to nature, rather than with what we believe to be untrue. Negations

are not the best aliment for mind or heart. And that there may be no mistake as to what the current hypothesis of God's immanence in nature really is, it must be somewhat fully represented in the language of its advocates. Of these I have selected two, Professors Lotze and Schurman.

I. *They teach that God is the Ground, but not the Creator, of nature or the world.* While retaining the words, "create "and "creation," they do not use them to denote the origination of real being or substance. "The conception of creation," remarks Professor Lotze, "properly signified nothing more than this: that the world, with respect to its existence as well as its content, is completely dependent on the will of God, and not on a mere involuntary development of his nature." In another place he states that creation "ought not to be used to designate a deed of God so much as the absolute dependence of the world upon his will." (Phil. of Rel. p. 74.)

And Professor Schurman says that "the underlying truth of the dogma of creation is the eternal dependence of the world upon God" (Belief in God, p. 146). "Spirit is the eternal reality, and nature is the eternal manifestation. Nature is the externalization of spirit, and no more separable from it than the spoken word from the thought it symbolizes" (Ib. p. 156). "The material world . . . is the continual efflux of the divine energy. Material things exist simply as modes of the divine activity; they have no existence for themselves" (pp. 225 f.). There should be no doubt as to the meaning of these sentences; but if, by any possibility there is, it will be removed by quotations that will be made in the sequel. How then is this view of God, as simply the eternal ground of nature, defended?

In the *first* place, as compared with the theory of absolute creation, it is said to be thinkable, while the latter is "unthinkable." Says Professor Schurman: "To the modern scientist, as to the ancient Greek mythologist, the universe is eternal. . . . As a whole, it is not an effect of anything outside itself" (p. 152). "The world . . . is the expression of an ever-active and inexhaustible will" (p. 173). On the other hand, he remarks that "no simile can make intelligible to us the creation of matter out of nothing, which is the real mystery" (p. 147); and on a previous page: "In a certain sense, no doubt the creational dogma satisfies the yearning of the intellect for an explanation of things, but the explanation is so arbitrary, and even childish, that the persistence of the dogma can scarcely be due to theoretical considerations" (p. 142). It must be admitted that creation, as an act by which substance or real being was originated, is strictly unique, a *sui generis* use of power. No simile of it can be found in the action of our wills, no picture of it formed by our imaginations. In this sense it is "unthinkable." But in the same sense an infinite being or mind is unthinkable. No other being is a "simile" of it. By way of antithesis it is suggested by a finite being, but it is not imaged forth by it. Creation is not "unthinkable" in the sense that one cannot distinguish the act meant by the word from every other act, and so make himself understood when he speaks of it. Nor is the word "unthinkable" used by Professor Schurman in the sense of incredible; for the word "incredible" does not suggest any particular reason why a statement or event cannot be believed, while the word "unthinkable" locates that reason in mental inability due to the constitution of the mind or to its want of experience. Creation may be called unthinkable either because we cannot comprehend

the act, so as to see how it is possible, or because we have never performed or observed such an act and therefore deem it impossible. It is doubtless true, in the words of Professor Schurman, that "the attempt to picture the making of reality shocks the sound instincts of the naturalist;" but we hold that no reasonable man can claim the ability to picture in thought all the activity of God who is an infinite being. Professor Schurman believes in causal action, yet writes: "How causal action is produced, how it comes about that the realization of a certain condition effaces one state and superinduces another in the real world, no philosophy can pretend to explain." The same admission is made by Professor Lotze. But if causal action is thinkable and even credible, though a mystery, why should not creative action, which is simply the highest term of causal action, be also credible? Take another instance. Who is there that can comprehend the conscious life of a being who is not related to time and space? Yet Professor Shurman says that "because man lives in God here and now, he shall live with God in the kingdom where time and space are not" (p. 254); and with Professor Lotze, he evidently believes that God is unconditioned by time or space. The German Professor, in his "Microcosmos," generally calls God the Infinite, and by an elaborate discussion attempts to show that even "things are not in space, in which they can move, but space is in things as the form of an intuition through which they themselves become conscious of their supersensuous relations to one another." "*All* relations . . . exist as relations only in the relating mind at those times when it exercises its relating activity" (vol. ii. pp. 224, 225). It is certainly impossible to think or picture the conscious life of finite beings apart from time or space; but one

who can believe it to be true of them ought not to deny creation by an infinite being because it is unthinkable, that is, incomprehensible, or absolutely unique.

But is not creation refuted by the axiom *ex nihilo nihil fit?* By no means; for the power of God, which is the exact opposite of nothing, is affirmed to be the real source of the world.[1] We hold that no *a priori* judgment of ours can determine what effects can be produced by infinite power; and when Professor Schurman remarks that "no simile can make intelligible to us the creation of matter," and seems to suggest by it that the creation of matter is more incomprehensible than the creation of mind or spirit, we demur; for we cannot see why matter may not have been originated by God as well as mind; or why a certain relative independence, or reality, may not belong to matter as well as to mind. If God could make mind a real though dependent being, I am "childish" enough to think that he could make

[1] Says Professor Harris: "Although we cannot conceive the mode of creation, is there any contradiction in the idea that the Absolute Being could and did produce the material world, in which he manifests himself, under conditions of extension in space and succession in time? All the way through he recognizes two distinct realities, which he characterizes as spiritual and material, absolute and dependent, infinite and conditioned. Does not this radical distinction of the realities of spirit and matter involve a dependent existence of the world as truly as it involves a dependent continuance? The mystery lies at the point of any manifestation of the absolute in the finite, of any limitation of the absolute such that it is expressed in extension and succession. Is not this mystery increased rather than reduced by the supposition that the material universe is eternal? The idea of creation does not exclude but necessarily involves the constant energy and presence of God in the world he has made. But the eternal existence of matter, if of necessity, seems to render doubtful the energizing of God in its present movement, and to lead to the belief that the universe and God are not distinct, but only different modes of conceiving the same reality, or in a word, to thorough-going pantheism." — *Andover Review*, Jan. 1891, pp. 113, 114.

matter a real, if more dependent and helpless being. If he could make an agent, he could make an instrument. If he could originate such a being as man who has a certain degree of energy under his own control, he could doubtless originate another kind of being whose energy should be wholly controlled and directed by its maker. To deny that divine power can originate real being — can add anything to the sum-total of existence — is much like saying that such power is finite.

This denial of proper creation is indeed very common at the present time. Thus Wm. W. Kinsley in an excellent article on "Science and Prayer" (Bib. Sac. Jan. 1891, pp. 137–8) remarks on the miracle of feeding the five thousand: —

> "There was no call for any new matter, as it was already at hand in vast abundance. Christians need not claim this [the creation of new matter]. Indeed, neither need they claim that, when, as it is recorded, in the beginning God created the heavens and the earth, he brought forth something out of nothing, as too many unthinkingly believe. Scientists may well pronounce such a notion absurd. An achievement like that would transcend even divine power, for it involves a contradiction, an impossibility. Something cannot come out of nothing. It is nowhere revealed that there ever was a time when matter did not exist."

Who ever supposed that matter "came out of nothing," as the source of its existence? Is it absurd to say that by the power of God matter was originated? That there was nothing out of which it was formed by that power? God can make the straw for his own bricks; he can posit matter in place of nothing. Out of what do men build structures? Out of existing materials. Out of what did God create matter or spirit? Out of nothing. He made the stuff as well as the form.

Yet creative power is denied by these writers to a Being who is pronounced infinite, chiefly because to us who are finite such power is unknown and mysterious. But so is causal efficiency unthinkable, so is existence unlimited by time or space. Indeed, our knowledge of infinite being is exceedingly defective, and it is clearly the part of wisdom for us to assign no limits to divine power, save those which are found in divine reason and goodness.

In the *second* place, creation is rejected because there is said to be no evidence that the world ever had a beginning. If nature is eternal, creation is a pious myth. And there is no valid argument, Professor Schurman avers, against the eternity of nature. Not even the doctrine of evolution is incompatible with it, for there may have been an eternal succession of evolutions and dissolutions. "It is of the essence of spirit to manifest or reveal itself. . . . And just because God is spirit, the world is his outward expression. Creation is the external self-revelation of God" (p. 139).

But no proof is offered of these unqualified assertions. Would it not be wiser to concede our total ignorance whether it is of the essence of spirit to manifest itself or not? And if it be deemed probable that spirit naturally tends to reveal itself, how do we know that it must do this by means of an "organism" or "externalization"? One must be a bold philosopher to assert that spiritual beings cannot know each other or interchange thoughts and feelings without externalization. "Only as spirits," says Richard Rothe, "can persons dwell in each other;" and if this word of a most original and profound thinker is true, externalization is not necessary in order to the mutual knowledge and communion of purely spiritual beings.

Again, we are assured that "when facts like these, that there was a period when the strata of the earth's crust had no existence, when the earth itself was not, . . . when sun, moon, and stars were a blank, and all our world one vast abyss of impalpable ether, . . . are cited to prove that the universe is an effect, the one important circumstance is overlooked, that if at any given moment the universe is an effect, its cause is found in the state of the universe at the preceding moment. We find no such thing as an absolute beginning" (p. 151). "As a whole it is not an effect of anything outside of itself" (p. 152). "It is true, natural history assures us there was a time when the earth held no living or thinking beings. But since they have actually appeared, it is certain there was never a time when nature had not the capacity of producing them' (p. 155). That is, if we assume that "nature" and "universe" are synonymous terms, embracing in their signification all that is, — the so-called material cosmos, organic life, self-conscious spirit, and especially the Infinite Spirit,— we find in either of them all things and an explanation of all things. If we assume that nature is not only the ever-changing vesture or vocalization of God, but this vesture and God himself within it, we may say that there "never was a time when nature had not the capacity of producing" all the forms of life that now exist. But this is scarcely a justifiable use of the word "nature," and at best it only asserts a theory as to the relation of God to the world. The cosmological argument for the existence of God as the first cause of all things is repudiated, and the hypothesis of an eternal succession of changes in nature (which seems to be regarded as infinite though composed of finite elements) is accepted. We do not see how this affords any relief to reason.

In the *third* place, Professor Schurman appeals in a cursory way to the conservation of force as opposed to the theory of creation. But we are unable to discover any such opposition. If it were an established fact that the amount of force in nature is always the same, though variously manifested, this fact would afford no proof or disproof of creation. Whatever may be the relation of physical force to the will of God, we can easily believe that it is indestructible by any finite power. The vigor of the eternal may be in it by original gift or by constant infusion. Moreover, no evidence has been produced of the convertibility of spiritual into physical energy. All that volition does when one lifts a given weight by his arm is to release a corresponding amount of physical force which was latent in his nerves and muscles. This physical force does the work, though at the behest of the will. Professor Johnson's words are not too positive: "It is demonstrable that physical energy is not convertible into mental, nor mental into physical; and therefore the inference from the law of correlation that, in creating force, divine force was merely converted into physical is a groundless inference."

II. They teach *that all real being is spirit or mind, while matter is but modes of divine action in finite minds.* Says Lotze: "If we explain our meaning to be that 'things' are states of the action and passion of the Infinite we do not imagine that they . . . have reality as such states of the Infinite elsewhere than in minds; we regard them rather as acts of the Infinite, wrought within minds alone, or states which the Infinite experiences nowhere but in minds." In another place, he remarks that "things and events are the sum of those actions which the highest Principle performs in all spirits so uniformly and cohe-

rently that to these spirits there must seem to be a world of substantial and efficient things existing in space outside themselves" (vol. ii. p. 641). This sounds like idealism, pure and simple. And Professor Schurman uses similar language, thus: "As the reality of finite things is but a mode of divine activity, so their development according to law and purpose is but the conformity of the divine will to ideas of the divine reason" (p. 208). "The material world . . . is the continuous efflux of the divine energy, and apart from God has absolutely no existence. Material things exist simply as modes of the divine activity; they have no existence for themselves" (p. 225).

Yet neither Lotze nor Schurman is quite satisfied with this view. For Lotze says: "At bottom everything finite works only by that in it which makes it secretly better than it seems, by the essential power of the Infinite latent even in it; the power and capability of action belongs not to the outer wrapping of particular properties, but solely to the core, in so far as therein enveloped" (p. 384). And more explicitly: "We are accordingly constrained . . . to conceive extended matter as a system of unextended beings that, by their forces, fix one another's position in space, and by the resistance which they offer to any attempt to make them change place, produce the phenomena of impenetrability and the continuous occupation of space" (vol. i. p. 358). And Professor Schurman asserts that "the science of later centuries has shown that we can draw no clear line between cogitative and incogitative beings, . . . and that this seemingly passive inert matter that forms the stuff of the world consists of elements or molecules, whose essence lies in activity; and which can scarcely be distinguished from souls. . . .

We know that nature is an infinitude of activities, ranging from molecules to souls, and forming an aggregate which is a cosmos, whose containing, vivifying, and ordering principle is God" (p. 160). "He is the universal life in which individual activities are included as moments of a single organism" (p. 161).

Perhaps it is not unfair to suppose that these philosophers find it difficult to deny reality to what does and *must* appear to our minds to be "a world of substantial and efficient things existing in space outside the mind," and so are a little more than willing to attribute mentality to objects which give no sign of it, to objects in which the spiritual principle is latent or, at least, unconscious. For, having come to the conclusion that the ground of all things is a living spirit, and that creation is impossible to thought, they are naturally predisposed to assume the presence of spirit in everything which asserts itself to be real or forceful.

Yet they deny the reality of matter, as commonly defined, and by this denial undervalue a part of the normal action of the human spirit. They virtually admit that God compels us by our mental constitution to look upon the unreal as real. For, as a fact of experience, we know that those who believe inorganic matter to be lifeless, are as fully convinced of its reality as they are of the reality of any living being. It is just as impossible for a man to doubt the objective and real existence of the earth on which he stands, as it is for him to doubt the real existence of the man with whom he is conversing or wrestling. The alternatives offered us by this philosophy are distinct: either "things" are only modes of divine action in finite spirits, having no nucleus of reality in themselves, or they are beings of a low grade, having some degree of

mentality and self-hood. To each of these alternatives we object. To the idealistic theory, because it impeaches the veracity of God. For it represents Him as producing illusions in the minds of men; of so acting in their minds as to convince them of the existence of material objects which are independent of their cognition, when no such objects exist. The world which they are made by Him to see and feel, is all in their mind's eye; it is a dream-world, having no existence outside of their thought. God so acts that they must believe a lie; so acts that the common-sense of mankind always misinterprets that action, and the keenest philosopher rarely speaks of it without doing the same. The rock-ribbed mountain is an illusion. You may weary yourself in climbing to its summit, you may spend millions in putting a tunnel through it, you may find the fossil remains of extinct races in its ledges or caverns, you may read inscriptions concerning it on ancient monuments, and be convinced that it is older than the pyramids, older than humanity itself; but all is of no force; the bare and rocky summit, the dark and solid interior, the curious and eloquent fossils, the monumental records, nay, the engines and trucks, the drills and bars, the powder and dynamite, which seem to have been used, together with your bones and muscles, your blood and brain, your eyes and hands, your feet and staff, with which you climbed or delved, are all unsubstantial, "the baseless fabric of a dream." Not one of them has any real existence out of your own mind. They are merely imagery, produced in your mind by the action of God. Any one can judge for himself whether so profound a difference between the actually real and that which we are made to believe real, is compatible with any high conception of divine wisdom or veracity.

There is great force also in the remark of Lotze that "the permanent and tangible difference between thoughts and things will ever consist in this, that the contents of thought, both when differing and when similar, may be put in opposition without having any effect upon one another; things, on the other hand, are disturbed by one another and offer resistance" (p. 632). Thus in two respects "things" as apprehended by us, differ from thoughts: they are recognized as being independent of our knowledge of them, and as acting upon one another in such a way as to produce a greater or less change in their state; while our thoughts are recognized as dependent on our mental action, and as often abiding unchanged by a conflict with one another.

The idealistic theory is also unsatisfactory, because it deprives one of nearly all the evidence which he can have of the existence of any spiritual beings except himself and God. He is directly conscious of his own mental action and being, but everything which seems to be objective may be due, according to this hypothesis, to the action of God in his mind. For he is made aware of the existence and action of his fellow-men by sight, hearing, or touch, just as he is made aware of the existence of a rock or tree or animal by these senses. And if the action of God in his spirit gives him a delusive perception of the mineral, the plant, the animal, it is hard to see why that action should not also be supposed to give him a delusive perception of a human face or voice. The only difference which occurs to me must spring from an element of sin in the conduct of a fellow-man, proving that he cannot be a divine picture in the mind; and the result would be that our rational confidence in the existence of any fellow-man would rest, in the last analysis, upon sin. But the subtlety of human thought would

doubtless soon dispose of sin as simply a means of moral discipline, or of coming to a knowledge of righteousness. In fact, this appears to be done by Professor Schurman in a passage which will be quoted later on.

To the other alternative, namely, that atoms, molecules, and masses are all living beings, each of them having some degree of mentality and self-hood, two objections may be offered. *First,* there is no evidence of their intelligence and self-hood. They do not pass through the changes of vegetable or animal existence. They do not grow from within. The diamond remains the same from age to age; or if there is any variation in its form or weight, it is owing to collision with external forces. In a word, chemical and vital agents are wholly different from each other. Says Lotze: "To the nature of mind, of the ego that apprehends itself, that is passive in feeling and active in willing, and that is one in remembrance in which it brings past experiences together, we can point as to a similitude of that which is the nature of things endowed with realness" (p. 647); yet he insists that though this is the highest stage of mentality, the latter is not necessarily "absent in the being which, though far removed from the clearness of such self-consciousness, in some duller form of feeling exists for itself and enjoys its existence" (p. 646). And finally he says: "We shall be satisfied to have it granted to us that at any rate there is in mind the nature of a real being, although the nature of things may not be made perfectly clear to us by the analogy of mental existence, but only imperfectly and figuratively illustrated by it" (p. 648). It is easy to see that by the study of human consciousness we are not made acquainted with the nature of "things." The two are heterogeneous, not homogeneous.

We also object to this alternative, because organic life

is impossible at the highest temperatures. The experiments of Professor Tyndall, by which he tested the theory of the genesis of life from matter, depended for their success on the destruction of organic life in a certain quantity of material substance. He believed that all life-germs were destroyed by the process which was adopted, and physical scientists do not question the correctness of his belief. But if mentality pertains to life, and if matter exists in certain conditions without life, we must hold that it exists without mentality or self-hood. Let not the miner who bores deep into the solid rock, that he may rend and convulse it by the force of dynamite, shrink from his task through fear of lacerating one living being by the death-struggles of another. The dynamite and rock are insensible to pain.

III. They teach *that God is immanent in nature, and nature in God.*

To neither of these statements, properly explained, has a Christian any reason to object. For to him "God is above all, and through all, and in all," while it is equally true that "we live and move and are in Him." But the Christian understands that these sublime descriptions of God under local or spatial imagery represent Him as transcendent no less than immanent. For that in which "we live and move and are" is naturally greater than ourselves; and that which is "above all" must transcend that which it is above. But though intelligent Christians believe that in some true and very important sense God is immanent in nature and nature immanent in God, they do not conceive of this immanence as it is described by Lotze and Schurman. For Lotze remarks that "the substantial Ground of the world is a Spirit . . . essentially living and good. All that is finite is action of this In-

finite. 'Real beings' are those of His actions which the Infinite maintains permanently as centres of out-and-ingoing effects, that is, as capable of acting and of being affected; and their reality, the relative independence which belongs to them, consists only in this, that as spiritual elements they have being *for self*" (Outlines of Metaphysics, pp. 154–5). Again he says that "all which exists is but One Infinite Being which stamps upon individual things in fitting forms its own ever-similar and identical nature. Only on the assumption of this substantial unity is that intelligible which we call the reciprocal action of different things, and which in truth is always the reciprocal action of the different states of one and the same thing" (Microcosmos, vol. ii. p. 601). In another passage he writes as follows: "Not the empty shadow of an order of nature, but only the full reality of an infinite living Being, of whom all finite things are inwardly cherished parts, has power so to knit together the multiplicity of the universe that reciprocal actions shall make their way across the chasm that would eternally divide the several distinct elements from one another. For action, starting from one being, is not lost in an abyss of nothing between it and another; but as in all being the truly existent is one and the same, so in all reciprocal action the Infinite acts only on itself, and its activity never quits the sure foundation of being" (Microcosmos, p. 380).

In like manner Professor Schurman says: "We must state explicitly our belief in the existence of one absolute spirit, of which all finite beings are the functions or members" (p. 208). Again; "Spiritual things . . . exist at once in God and for themselves. . . . They know themselves as one amid a multiplicity of states which they recognize as their own, and they know themselves as freely initiating

action on a scene where all other actions are determined issues of antecedent conditions. How beings can be self-contained persons and at the same time elements of the divine life, we can never perhaps precisely understand. But the immanence of all that exists in God is a result of philosophical analysis that can lead to no other conclusion" (p. 225). In another passage he affirms that God "is the universal life in which individual activities are included as moments of a single organism" (p. 161). He also agrees with Lotze in justifying this view by saying that it helps us to understand the influence of beings or things upon other beings or things. Thus: "How causal action is produced, how it comes about that the realization of a certain condition effaces one state and superinduces another in the real world, no philosophy can pretend to explain. But given this indisputable fact, then it may be thinkable from one point of view and unthinkable from another Now that the occurrence of something should be the condition of the occurrence of something else, we readily admit so long as both states fall within the unity of a single being. But that a state of one being should be the condition of the state of another separate and independent being is little less than contradictory. The former operation we call immanent, the latter transeunt" (p. 165).

We have directed attention to the fact that Holy Scripture represents God as transcendent, no less than immanent, and that this view has been acceptable hitherto to thoughtful Christians. But it is called in question by Lotze and Schurman. Thus the German philosopher says in respect to the world: "From the first the variety of the elements will form a complete system that, grasped in its totality, offers an expression of the whole nature of

the One. . . . The cause, in the act of creation, would send forth from itself no single finite element, without at the same time adding thereto a fixed number of others, which taken along with the former should make actual existence its complete manifestation" (vol. i. p. 446). "Nature as a whole can neither stand still nor cease to correspond to the meaning of the One, of which all its active elements are but dependent emanations" (Ibid.). "To us the elements of the actual universe are not dead and rigid, not selfless and void points of attachment for unalterable forces. . . . They are to us, on the contrary, living parts of the living One, at every moment not merely *in* myriad relations to one another, but further *affected by* those relations" (vol. i. p. 450).

And the American philosopher writes: "It is of the essence of spirit to express itself. And just because God is spirit, the world is his constant expression. Creation is the eternal self-revelation of God" (p. 139). Again: "The world . . . is the expression of an ever-active and inexhaustible will. Furthermore, that the external manifestation is as boundless as the life it expresses, science makes exceedingly probable. In any event, we have not the slightest reason to contrast the finitude of the world with the infinitude of God" (p. 173). "If the natural order is eternal and infinite, as there seems no reason to doubt, it will be difficult to find a meaning for 'beyond' or 'before.' Of this illimitable, ever-existing universe God is the inner ground and substance. . . . There is no evidence, nor does any religious need require us to believe, that the divine being manifest in the universe has any actual or possible existence somewhere else, in some transcendent sphere" (p. 175). "The divine will can express itself only as it does, because no other ex-

pression would reveal what it is. Of such a will, the eternal universe is the eternal expression" (p. 178).

On these extracts we remark: —

1. Professor Schurman's dictum, that "it is of the essence of spirit to express itself" is neither a self-evident truth, nor is it supported by him with argument. For the words, "express itself," appear to be used with reference to external manifestation; and even if it were certain that the essence of spirit tends to reveal itself by some kind of action, how do we know that it must do this by an organism or outward form? It seems to us rash philosophy to assert that beings purely spiritual cannot interchange thoughts and feelings, — that a spirit must externalize itself in order to commune with other spirits.

2. The hypothesis that causal action can only take place in the states of one and the same being, is not tenable. Yet on this, more than on any other principle, do these philosophers rely for proof that nature is in God and God in nature. And they win favor to their view, *first*, by assuming that the only different view looks upon every finite being as independent of every other; and *secondly*, by assuming that no energy can pass through the nothingness of empty space.

But in answer to the first assumption we say, that the hypothesis of creation does not assert or imply that every being in the world is independent of every other being. It rather supposes that all things created are connected with God and with one another, forming a cosmos rather than a chaos; though even the elements of a chaos might presumably be related to one another. For this misinterpretation of the common view no satisfactory account is given, but it imparts to their assertions nearly all the force which they have. And in reply to

the second assumption we remark that the nothingness of mere space can be no barrier to the passage of energy. It is absurd to insist that a substance in motion would be arrested or turned from its course by a vacuum, and equally absurd to affirm, on *a priori* grounds, that every kind of energy or substance in motion must have a physical conductor in order to pass from point to point. If force can leap across an inch-wide chasm, who can deny the possibility of its leaping from the earth to the sun? And whatever may be said of physical force, who knows that the action of spirit needs a bridge on which to pass through space from one object to another? In reading the passages of Lotze, we are reminded of Milton's Satan in chaos: —

> "At last his sail-broad vans
> He spreads for flight, and in the surging smoke
> Uplifted spurns the ground; thence many a league
> As in a cloudy chair ascending rides
> Audacious; but, that seat soon failing, meets
> A vast vacuity: all unawares
> Flutt'ring his pennons vain plumb down he drops
> Ten thousand fathom deep, and to this hour
> Down had been falling, had not by ill chance
> The strong rebuff of some tumultuous cloud
> Instinct with fire and nitre hurried him
> As many miles aloft.[1]

Now this passage is magnificent poetry, but it is neither science nor philosophy, and the same may be said of Lotze's assumption that causal energy cannot traverse empty space.

This view may perhaps involve another which is not formally stated, namely, that a being can only act where it is; though we fail to discover any surer grounds for the latter view than for the former. "Real beings" are de-

[1] Paradise Lost, II. l. 927 f.

fined by Lotze as "centres of out-and-in-going effects," that is, as "capable of acting and being affected." The circumstance that he regards these centres as "permanently maintained actions" of God, does not conflict with their being centres of out-going effects. And if they are centres of out-going effects, are they not *ipso facto* centres of causal force, of out-going energy? Can we think of anything which deserves the name of real being that is not, at least, a nucleus or centre of force which, as radiated from it, is called energy or action? Our conclusion, then, is that a being can only act within a sphere every part of which its energy can reach, and we have no means of knowing that its action is always dependent on a medium or support of any kind.

3. But no feature of the philosophy in question is more surprising than the confidence with which one mystery is accepted and another rejected. Thus: "How a cause begins to produce its *immediate* effect, how a condition is the foundation of its *direct* result, it will never be possible to say." Yet, "only of finite individuals, being at the same time merely parts of one single Infinite substance, . . . is their reciprocal action, or what we call such, possible" (p. 598); not "intelligible," let the reader observe, but "possible," is the term used. In other words, "we believe causal action to be real though inscrutable, but we cannot believe that it is able to traverse a vacuum," for "a vacuum is a gulf that can never be filled up, across which no connection can reach" (p. 599). How is this fact known? Has any one proved that attraction does not act through a vacuum? that a stone or even a feather does not fall to the bottom of an exhausted receiver? Space is a bugbear to these philosophers. In the first place, it is

an illusion; in the second place, it is an impassable gulf. What we would say is this: If causal action itself is mysterious, incomprehensible, do not undertake to show "how the universe must be constituted to make it possible" (Schurman). We may perhaps learn by observation the conditions under which it operates, but not the inner nature of those conditions as related to the energy in question; for that would imply a knowledge of the nature of the inscrutable energy itself. The most we can affirm is this, that *some* relation exists between the source of the efficiency and the object affected. And this is fully conceded by every intelligent theist. But to assert that the changes wrought by causal energy must be changes in the states of one and the same personal being, is to affirm without evidence what is opposed to all our experience. Our surest knowledge of personal being relates first to ourselves, and next to our fellow-men. And though we are conscious of being variously related to our fellow-men, and of being influenced by them, we are not conscious that our personal being includes in itself theirs, or that their personal being includes in itself ours. If a man thrusts a knife into my body, the wound and pain do not affect his consciousness as they do mine. I may suffer and die while he remains as strong as before. Or if a neighbor calls me a liar, he does not ordinarily feel what I feel, or what he would feel, if the tables were turned. That we can change the conscious states of each other is a fact, though mysterious, and it seems to me a weak philosophy that insists on explaining it by supposing, against the testimony of consciousness, that we are only one personal being. Even more unwarranted does such speculation

appear, when this hypothesis does not, confessedly, explain the mystery of causation, but merely serves to make it seem a little less dark and deep; just as the impact of two bodies makes the reality of some energy or motion passing from one to the other seem less unaccountable than it would seem if they were miles apart.

4. The assumption that nature expresses and reveals the whole being of God, does not inspire confidence. Especially true is this if it means, as we suppose, that the whole divine substance is revealed by the world at each and every stage of its existence. For both these writers concede that nature is subject to evolutions and dissolutions. How then can it always reveal the fulness of God? How can it, in a state of dissolution, without any of the higher forms of life, or even the simplest vital germs, express order, intelligence, vigor, freedom? How can finite and mutable things reveal the Infinite and Immutable One? And even if these writers mean that the whole being of God is revealed by nature, because nature exists eternally and is filled in all its varied forms by God, the timeless One, their assumption is only plausible; for it is difficult to believe that an infinite Being can be fully revealed in the totality of nature from first to last. From a metaphysical point of view, an infinite substance cannot be resolved into parts however numerous. From a moral point of view, infinite love can never be completely represented by finite love, though raised to the highest possible degree in numberless souls. From an intellectual point of view, an infinite mind cannot be wholly revealed by finite minds, however numerous. Professor Schurman says: "To ask if the atoms took coun-

sel together and formed the world, is an absurd question, for it supposes atoms existing apart from intelligence" (p. 156). By no means; it supposes every one of them to possess a *minimum* of intelligence. But it is impossible to see how this *minimum* of intelligence is to be so united with all the other *minima* of the same thing in finite beings as to reveal the whole mind of God, — his unlimited knowledge. So long as the atoms and all other beings that reveal God continue to possess selfhood, and are every one of them limited in knowledge, they will offer but a partial revelation of God. In other words, God has never been and can never be fully revealed to finite beings. He will always be greater and better than any or all of his works. If we could know him perfectly, we should know ourselves to be his equals in knowledge, if not in power or goodness, and one of the best grounds for reverence and one of the deepest fountains of joy would be lost to our experience. Only an infinite God is forever adorable. We must therefore believe in the transcendence as well as the immanence of God.

Besides all this, if nature fully and truly expresses the being of God, there can be no overplus of expression. It cannot safely be said to reveal anything besides that being; much less can it be thought to set forth anything opposed to that being. Yet there is *sin* in the world, and it appears in the conduct of the highest "centres of out-and-in-going effects," — in human souls, which are evermore actions of God, all their power of action being his will working with sole efficiency that which they attribute to themselves. How can this ugly fact of sin be reconciled with the hypothesis of this philosophy? To hold that human souls are elements of the divine life is to add

a serious difficulty to the solution of the darkest problem known to us, that of our moral freedom and accountability. If sinful souls are elements of the divine life, it will be hard to show that sin is not radically good, a part of the eternal fitness and order. For the more closely we identify a finite spirit with the very life of God, the more necessary it will be to think of them as morally alike, and to say that if one is bad so is the other, and if one is good so is the other. On the other hand, the greater we make the relative independence of a finite being, the less difficult will it be for us to think of that being as self-controlled and responsible. We find the moral world to be much less perplexing, if God is the creator of real second causes, than we find it if he is simply their Ground, — they being only partial currents of his never-ending life.

The following paragraph in Professor Schurman's work gives the substance of what he says about sin. "Nor is the problem of sin altogether insoluble from the point of view of the theism here advanced. At least, we can understand how it originates, and conjecture the function it serves. That the possibility of sin is the correlative of the free initiative God has vacated on man's behalf, is an old and not unsatisfactory explanation of its origin. Now the essence of sin, as mystics have always felt, is the enthronement of self. It is selfishness, self-isolation. Yet without such self-absorption there could be no sense of union with God. For consciousness is possible only through opposition. To know A we must know it through not-A. Alienation from God is the necessary condition of communion with God. And this is the meaning of the Scripture that 'where sin abounded grace shall much more abound.'" We find it impossible to accept either the philosophy or the interpretation of this paragraph.

With this passage may be compared two others in which he refers to the moral ideal, thus: "Modern culture protests against the puritan enthronement of goodness above truth and beauty. It regards them as co-equal sister-graces, divine forms that haunt the mind of man and stimulate him to the realization of something absolutely worthful. For the Decalogue it would substitute the wider new commandment of Goethe: Live resolutely in the Whole, in the Good, in the Beautiful" (pp. 332–333). And in another place he adopts this view as his own: "The highest religion can be content with nothing short of the synthesis demanded by Goethe. And I expect it to emerge from the mutual attraction exercised upon each other by ecclesiastical Christianity and secular science" (p. 254).

Professor Lotze has apparently a much deeper sense of the evil of sin, and therefore admits that there is "a decisive and insurmountable difficulty which stands in the way of carrying out [his philosophic faith] scientifically, — that is . . . the existence of *evil* and of *sin* in Nature and History. It would be quite useless to analyse the various attempts that have been made to solve this problem. No one has here found the thought that would save us from our difficulty, and I, too, know it not. . . . He who justifies evil as a means of divine education, ignores the suffering of the inferior animals and all the incomprehensible stunting of the life of man which we see in history, and limits the omnipotence of God; for evil is only used as a means of education because there is no other means. And, finally, we are not satisfied with the view of Leibnitz, who in every case of irreconcilable difference between the omnipotence of God and his goodness believed himself bound to decide for the latter, and to explain evil by reference to

the limits imposed by the primeval necessity of the eternal truths even upon the free creative activity of God. · For of all imaginable assertions the most indemonstrable is that the evil of the world is due to the validity of eternal truth; on the contrary, to any unprejudiced view of nature it appears to depend upon the definite arrangements of reality, beside which other arrangements are thinkable, also based upon the same eternal truth. If there were retained the separation . . . between necessary laws and the creative activity of God, in our view evil would undoubtedly belong not to that which must be, but to that which is freely created. Let us therefore alter a little the canon of Leibnitz, and say that where there appears to be an irreconcilable contradiction between the omnipotence and the goodness of God, there our finite wisdom has come to the end of its tether, and that we do not understand the solution which yet we believe in" (vol. ii. pp. 716–17).

It must be seen that, in the presence of this philosophy, the problem of moral evil either vanishes out of sight, because God is the prime mover in all action and therefore sin must be an illusion, or else it becomes more intensely dark and perplexing, because wrath, strife, and sin are found to exist in the very life of God. For in principle this philosophy is pantheistic. We speak simply of the philosophy, not of the distinguished men whose words we have used in describing it. For neither Lotze nor Schurman claims to be a pantheist, in the ordinary sense of the word. Both of them assert the personality of God, and distinguish that personality from the innumerable conscious beings embraced in its life. But such a statement as the following, on page 161 of "Belief in God": "God is the universal life in which individual

activities are included as moments of a single organism," leads one to think that no injustice is done to Professor Schurman by calling his view of the universe pantheistic. The tendency of mere logical thinking is always toward materialism or pantheism, — toward a monistic view of the universe. And the only real safeguard against these extremes is a belief in God as the personal Creator and at the same time as the perpetual Ground of all things. The fact of his immanence in nature when divorced from the fact of his creatorship leads to far more serious difficulties than it removes. Some of these it has been our object to state as briefly and clearly as possible in the preceding pages.

5. The bearing of what the Scriptures say in respect to the relation of God to nature and of nature to God deserves notice in a discussion of the present subject; but our reference to their language must be brief. They contain many sentences which, taken alone, favor a pantheistic view of the universe. They affirm the presence of God in all things. They affirm the dependence of all things upon God, and sometimes the existence of all things in him. And they represent every living thing as encompassed and sustained by him. This truth has not been overlooked by Christian teachers. It is no new doctrine, growing out of philosophic speculation. In teaching the omnipresence of God theologians have endeavored to show the meaning of all such expressions,— the intimate and perpetual union between God and nature. Whether they have done this in the most philosophic or effective manner may be a question; but there can be no question about their recognition of all such passages as the 139th Psalm, and their assertion of the perpetual activity of God in upholding all worlds and caring for

every living thing. But the Scriptures also teach the existence of a world of things, animate and inanimate, in distinction from God. They represent men as prone to worship the creature instead of the Creator. They describe them as sinners against God, worthy of death. And the aim of their language in a thousand passages is to persuade men to return to the service of God and to personal followship with him. Men are treated as moral agents, possessed of power to do the will of God or disobey it. And so pervading is this representation as to justify the opinion that the sacred writers no more thought of men as being literally parts of God, than they thought of children as being parts of their parents or subjects as being parts of their king.

Moreover, the Scriptures, taken in their most obvious sense, speak of God as the Author or Creator of all things. For example, in the prologue of John's Gospel: "All things were made through him, and without him was not one thing made that has been made." For the verb employed — *γίνομαι* — is more naturally understood of things themselves, including substance and form, than of the mere shaping and ordering of things in nature, or of any states in the divine spirit, however conscious and real they may be. So the passage in the Epistle to the Hebrews: "By faith we understand that the worlds were framed by the word of God, so that what is seen has not been made out of things which appear," teaches that the visible universe has not been made — *οὐ γεγονέναι* — out of pre-existing materials, but rather by a divine and invisible power, the word of God.

Turning now to the second hypothesis referred to at the beginning of this paper, it may be briefly represented as follows. According to the tradition received from our

Christian fathers, nature or the world was created, that is, brought into being, by the will of God. It is eternal neither in substance nor in form. It is an effect of which God is the cause, rather than a body of which God is the soul. Moreover, every part of it is dependent on the will of God for its continuance in being, and the same is true of the sum-total of its forces, whether organic or inorganic. Still further: As nature is a cosmos, every part is related to every other part, and in a qualified sense dependent on it. Sun and planets, it may be said, are dependent upon one another, so that a change in either affects in some degree the condition of all the rest. To affirm their dependence as a whole upon God is consistent with the hypothesis that they are linked together by invisible ties in a single system, the parts of which are truly interdependent. God works through second causes or means, and some of these second causes may do his will without choice or consciousness, while others do it voluntarily. I suppose this to be a brief but accurate statement of Christian belief as entertained by a great majority of intelligent men for centuries past concerning the relation of God to nature. But several expressions in this statement call for elucidation.

For instance, why is it believed that every part of nature is dependent on God for continued existence? Against this belief two arguments have been alleged, first, that God's creative work must have been perfect, like himself, and secondly, that the conservation of force proves nature to be independent of God. Both these arguments are fallacious. For to infer the perfection of nature from the perfection of God, its author, is to reason from the infinite to the finite, from a premise which we know but in part to a conclusion which we fancy ourselves to compre-

hend, but do not. A little reflection should convince us that a progressive world may be better suited to the training of finite moral beings than a world finished at a stroke and incapable of improvement. Besides, all that we know of the world proves it to be composed of beings or things subject to a law of improvement; first the stalk, then the ear, then the full corn in the ear. Again, if the conservation of force amid all its changes of form is a scientific fact, that fact determines nothing as to what is the conservative principle in that force. For the fact, which is all we know, if indeed we are certain of that, may be accounted for, either by supposing force to have been created self-sustaining and independent, or by supposing that God by his constant unseen energy contributes to its perpetuity, Which of these suppositions best agrees with the notion of a living and morally perfect God must be decided by philosophy and religion, rather than by the science of chemistry. Certainly the latter hypothesis brings God into more intimate and loving relation to the world; and it is the one which Christians have almost always heartily accepted. Not only is it philosophically as tenable as the other, but it recognizes a more practical relation of God to nature, a more perfect unity in diversity binding together all things, divine and human, and a more obvious interpretation of numerous passages of Scripture which speak of God as being in all things and of all things as being in God. The view which we defend rejects deism on the one hand and pantheism on the other; but asserts a constant relation of God to every part of nature, and of every part of nature to God. In particular, it asserts the dependence of nature upon God for the continuance as well as for the origin of its powers.

But is it possible to define more exactly this depen-

dence? Perhaps not; for the sustaining action of God is no less inscrutable than his creative action. Indeed, all action is a mystery. The fact and the result of it we may know, but very little of the inner process. Confronted by this mystery, every thoughtful man is ready to repeat the Apostle's admission: "Now I know in part," and sometimes the part known is felt to be infinitesimal. Who has solved the problem of free-will in either God or man? Who has shown that volition is identical with physical energy, or has been able to bridge the chasm between the two? The answer, as we have said before, must be, No one. And if volition merely releases physical energy, who can tell how this is done, or how it is possible for it to be done? Who can explain why the amount of energy released by an act of will, seems to be often, but not always, proportioned to the intensity of that act? The circumstance that we gain the notion of causal force or energy through volition and the conscious physical effort which follows volition, is no evidence that volition and physical effort are both one, and no explanation of the influence of one on the other. "As a physiologist," says Dr. Carpenter, "I must fully recognize the fact that the physical force exerted by the body of man is not generated *de novo* by his will, but is derived directly from the oxidation of the constituents of his food. But holding it as equally certain, because the fact is capable of verification by every one as often as he chooses to make the experiment, that in the performance of every volitional movement physical force is put in action, directed and controlled by the individual personality or *ego*, I deem it as absurd and illogical to affirm that there is no place for a God in nature, originating, directing, and controlling its forces by His will, as it would be to assert that there is

no place in man's body for his conscious mind" (Modern Ideas of Evolution, by Sir J. W. Dawson, p. 123). Nor does the fact that the will loses its influence over the movement of hand or foot when the nerve-strands between the brain and these organs are severed, clear up the obscurity at all. From mind to brain, and from brain to muscle, all is mystery. We know the fact that by an effort of will one can raise his hand, weighted with a club, and can hold it aloft for a considerable time by a continued volition; for we have all had experience of this fact, and we know also that in an important sense, he upholds the club as truly as he does his arm by act of will. But this is nearly all we know that bears upon the question concerning God's present relation to nature. Suppose now that the union of chemical and vital parts in the arm were equally due to God's constant volition, the arm would still be a real organ, though more dependent on the action of will than it is commonly thought to be. Or suppose that the ultimate atoms and the life principle itself, belonging to that arm, have constant divine support, concurring with their own energy, to keep them in being, they would still be essential constituents of the arm, though dependent for the continuance of their real being on a higher power. So nature in all its parts and forces is believed to be upheld by the power of God, as truly as the eagle on highest wing is upheld by the unseen air which invigorates it within and sustains it beneath. Especially important is it to shun the extreme of deism which looks on the world once created as sufficient to itself, having all the forces and conditions needed for the achievement of its purpose, and the extreme of pantheism, which ascribes all energy to God and tends to deny all reality to matter. For the deistic hypothesis removes

God too far from human hearts and lives, while the pantheistic swallows up the reality of "things" and the moral freedom of man in the all-working energy of God. The truth which responds to the whole nature of man lies between these opposite extremes, and no impulse of logical thought to reduce all things to one should close our eyes to the fact that the only unity we know in nature is, like that of the four Gospels, a unity in diversity.

GOD AND THE UNIVERSE.

Of him, and through him, and unto him are all things. — Rom. xi. 36.

THE words of this sentence are few and short. We utter them in a breath. Twelve syllables only! Yet they contain truth so deep and sacred that we listen to it with awe. For they assert in simple terms that all things created, whether great or small, living or lifeless, seen or unseen, on earth or in heaven, are bound to God by a threefold tie, — of origin, of control, and of destination. God is the first cause of their being, God is the power by which they are preserved and controlled, and God is the chief end of their existence. In so far as they are endowed with moral power they are made "to glorify God and enjoy Him forever."

Thus the universe in its relations to God is the theme of this wonderful sentence; and the object of my remarks will be to fix your attention on the particulars certified by it, and chiefly on the last of these, — "unto Him are all things." For though God as the Author of our being, and the Providence that guides us in its use, can never be thought of with indifference, we turn to Him with greater solicitude as the Goal of our existence. We are made to look forward oftener than backward, to feel that there should be greater good in the issue than at the outset. The beginning may be from God, but from God

unrevealed and alone ; the end should be in God, but God revealed to a great multitude which no man can number, rejoicing in his joy.

Notice, then, the first particular : —

1. *That all things are of God.* That is, from Him as their first cause or source. They owe their existence to Him. He is their Creator. But I hasten to say that the act which we call creation is inscrutable. What we mean by the word is evident enough, but the possibility of such an effect of energy baffles conception. Experience makes us familiar with changes in the form and composition of material objects, and with actual creations in the domain of thought, but not with the proper origination of matter or force or spirit. Such an achievement of energy is too wonderful for us ; it is high, we cannot attain to it. That the sum of real being in the universe can be augmented or diminished is boldly denied by a certain school of philosophy. But the adherents of this school would do better to admit that our vision is dull, that we see through a glass darkly, that there are depths which human reason cannot sound and heights which it cannot scale. Good sense and modesty yield to the teaching of Christ, which avers that " things impossible with men are possible with God ; " and to the teaching of Job, " Lo, these are parts of his ways, — but the thunder of his power who can understand ? " God fully understood could not be rightly adored. In order to be thus adored He must be infinite, " yesterday, to-day, and forever." For a limited being cannot inspire absolute confidence ; yet the religious nature of man will never be satisfied with an object of worship in whom it does not absolutely confide. Well is it, therefore, that the apostle can speak of God as " the blessed and only Potentate, the King of kings, and Lord of lords ;

who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see."

We do not then hesitate to believe the Scriptures when they represent God as the creator of the universe. The first sentence which they contain affirms that "in the beginning God created the heavens and the earth;" and after a few other sublime declarations comes the record of man's creation; "So God created man in His own image; in the image of God created He him, male and female created He them." The opening message of the fourth Gospel repeats and expands the testimony of Genesis: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that has been made."

And the verb translated "made" signifies properly, "brought into being." Moreover, the Apostle Paul reiterates the same truth; "For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created by Him and unto Him."

Such language is simple and transparent. It cannot be misunderstood; all things but God were brought into existence by a creative act. Every atom of matter, every sort of energy, every principle of life, every rational spirit, is from God, either directly or mediately. His being is the only self-existent and eternal being, His power the only original and limitless power, and His goodness the only underived and immutable goodness. The material universe is said to be composed of atoms so small that no human eye, assisted by the best microscope, has even seen one of them. Yet these atoms, drawn together by a

mysterious force, form the steadfast mountain, the rolling earth, the solar system, the fixed stars, the far-off nebulæ. And these infinitesimal atoms, with the all-pervading energy that binds them together in molecules and crystals, in planets and stars, in systems of worlds and the universal world-system, were originated by the will of God. "He spake, and it was done; He commanded and it stood fast." It matters not whether the forms which things now possess were given them at first by the hand of God, or were produced in process of time by elements and forces which He created. Yet a living writer has said: "It is a singular fact that when we can find out how anything is done, our first conclusion seems to be that God did not do it. No matter how wonderful, how beautiful, how intimately complex and delicate has been the machinery which has worked perhaps for centuries, perhaps for millions of ages, to bring about some beneficent result, if we can but catch a glimpse of the wheels its divine character disappears." There is some ground for this complaint, but it is hardly applicable to the most thoughtful men. For they certainly perceive that energies are not accounted for by the work which they do, that human minds are not accounted for by saying that they think and feel and will, that no process of development in the natural world can show how that world came to be at all. To trace with delight the growth of a plant is not to discover the original source of its life. To find *that* we must look up to God, "for of Him are all things." God is infinite being, undiminished by the act of originating other beings. God is infinite power, undiminished by the act of establishing other centres of power. God is infinite reason, undiminished by creating other rational beings. God is infinite love, undiminished by the highest activity

in imparting itself to others. Being, power, reason, goodwill, are self-existent and immutable in Him.

Notice, also, the second particular: —

2. *That all things are through Him.* Yet we cannot be perfectly certain as to the meaning of this expression. It may refer to creation in the strictest sense, or to preservation and providence. If it refers to the work of creation in a strict sense, it must signify that God was His own agent in creating the universe, that this stupendous miracle was wrought by His direct and simple energy. But if it refers to God's control of the world's progress and evolution in time, it may be associated with the Apostle's description of Him as one "who is above all and through all and in all." It means that through His unseen presence and support all things continue to be and to act, — that in Him all things consist, or abide in order and harmony. And this appears to be the most natural interpretation of the clause when looked at as inserted between the words "of Him" and "unto Him." Hence we take it to be the Apostle's doctrine that God's relation to "all things" is forever most intimate and necessary. "In Him we live and move and have our being." The mystery of life, growth, consciousness, depends upon him. The mystery of action, whether initiative and spontaneous, as in mind, or received and transmitted, as in matter, depends upon Him. And the mystery of persistence in the simplest kind of being is due, in the last analysis, to Him. For God is said to "uphold all things by the word of His power." And before this testimony of inspired men physical science is dumb. For that science deals only with phenomena, with manifestations, with changes in the realm of nature; it does not penetrate or lay open the essence of things. What that really *is* which men call

light, or electricity, or ether, or force, or matter, or mind, no page of science can reveal. How then can it discredit the word which pronounces every one of these dependent on God? Its ultimate confession is always this, "I do not know."

Nor can intuition or logical reasoning be said to impeach the testimony of holy Scripture as to the relation of God to the universe. We who reverence the Bible believe that all which it teaches on this subject is in profound agreement with the best results of philosophical inquiry. We believe that the order of events in the natural world is sustained by God, and that the life we live would cease forever without his presence. He incloses us as an atmosphere, and pervades us as vital warmth. The regularity and force of nature are signs of his steadfast will. We ought to think of him as revealed by gravitation, by cohesion, by crystallization, by the color of every cloud and shell, by the symmetry of every plant and animal, by the miracle of growth in every living thing, by the orderly sweep of the planets, the faithful return of the seasons, and the onward march of the human race. Yet it must be confessed that we often see the wheels of nature in their unresting motion, some of them great and terrible, and some of them minute and beautiful, but miserably fail to discern the spirit that is in the wheels, — a spirit full of eyes, bright with intelligence and instinct with power. Too often we are like those of whom it is said, that "God is not in all their thoughts." If perchance he is brought to mind by startling events, like an earthquake or whirlwind, he is seldom recognized as having any close connection with the simple occurrences of daily life.

The still small voice of his common providence is rarely heard. The sun rises and sets, the seasons return, the showers fall, the grass springs up, the trees blossom, the fruits ripen, and the harvest is gathered in, almost as if there were no God. And the same is true of everything that pertains to the preservation, discipline, and improvement of the complex nature which is given us. In body and spirit we are fearfully and wonderfully made. A thousand muscles and nerves, a thousand tubes and valves, a thousand currents and reservoirs are doing perpetual service in the body, or it would die. "Behold the birds of heaven, that they sow not, neither do they reap nor gather into barns; and your heavenly Father feedeth them. Are ye not of much more value than they?" Our lives are planned by divine wisdom, environed and penetrated by holy love. It would be well for us to perceive the finger of God in everything good, and to bear in mind that what we sharply call natural evils, — for instance, toil and care, weariness and pain, shame and remorse, — are ordained for our moral discipline, and are conducive to our spiritual health. "Whom the Lord loveth, he chasteneth." Especially ought we to believe with all the heart, that God is as truly active in regular as in exceptional events, in common-place movements as in those which are uncommon and therefore surprising.

So then we come to the third particular: —

3. *That all things are* UNTO GOD.

And our first inquiry is after the meaning of the expression "unto him." It does not mean that all things are to be finally absorbed and lost in the divine being Particles of water rise from the ocean in vapor, then unite in clouds and traverse the upper air, then fall to

the earth in showers of rain, and at last return in rivers to the restless deep from which they came. But it is not so with men. Their relation to God will be forever personal, and their union with him voluntary. All of us who accept his grace may say with deep satisfaction: —

> "He holds a myriad finer threads than gold,
> And strong as holy wishes, drawing us
> With delicate tension upward to himself."

It is by free aspiration, devotion, and service that we enter the divine realm and dwell in the love of God. He often seems to us more inspiring than the air we breathe. No separating barrier of space divides him from our souls. At all events, it may be safely affirmed that the end of our existence is not absorption of personality in God. We shall be in his power, in his holiness, in his love, but we shall be still ourselves, personal, conscious, active, and blessed. Our earthly "life may be even a vapor that appeareth for a little time and then vanisheth away," but *we* shall abide forever. Of this the apostle's description of the "holy city" is plenary evidence. For, according to his testimony, there "will be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they will reign with him forever and ever."

But if our separate personality is not to be lost in the infinite One, as drops of water are absorbed in the ocean, it is plain from the text that in some other way he must be the goal or object of our existence. And that way is pointed out with great clearness by Paul in his first letter to the Corinthians: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Words which may be compared with our Saviour's language re-

specting the Comforter's work: "He shall glorify me; for he shall receive of mine, and shall show it unto you." To manifest the glory or perfection of God is therefore the chief end of our existence. To live in such a manner that his life shall be reflected in ours, that his character shall reappear, at least, faintly, in ours, that his holiness and love shall be recognized and declared by us, is to do that for which we are made. And so, in requiring us to glorify himself, God simply requires us to do what is absolutely right, and at the same time indispensable to our permanent welfare. Any lower aim could not have been placed before us, without making us content with a character unlike that of the First Good and the First Fair.

But might he not have insisted upon our being righteous and benevolent, without calling attention to himself? Possibly he might. But is there any reason why he should? Are we not social beings, made to be influenced by example? And is not moral goodness always personal? Has it any existence in air or water, in sunlight or gravitation, in empty space, or irrational life? Can it be seen and loved, save in the life of a moral being? And if not, is it credible that a Creator, morally perfect, would not desire to have his rational offspring know this fact, and be similar in this respect to himself? that he would not wish to have them approve and honor his own character, and thus become partakers, according to their capacity, of his well-being? For "to glorify God and enjoy him forever" are inseparable in the life of the soul. And the enjoyment of God is fulness of joy; it is sweet and elevating converse with a Being possessed of every virtue and grace which reason can admire or love adore.

But do not overlook this essential law, that happiness follows well-doing as a result, and does not stand out beforehand in the mind as a principal motive to action. Say not in your hearts, "Let us seek happiness as the supreme good," for if you do this it will elude pursuit and disappoint hope. Only once, as far as we know, did Christ say, "It is more blessed to give than to receive," perhaps because a desire of personal advantage is in danger of becoming so strong as to vitiate the purity of giving. But hundreds of times did he appeal to duty, gratitude, and love, to the law, the character, and the grace of God, as motives to holy action. And he distinctly affirmed that his own life was consecrated to God and ruled by his will.

Rest, then, without fear in the assurance that God is worthy of supreme devotion. It is intensely rational, as well as blissful, to love and obey him with all the heart, and to persuade others to do the same. If the Maker and Friend of men were utterly indifferent to his own claims, and were simply intent upon achieving the highest good of his creatures, he would none the less offer himself to their hearts as the ultimate object of regard. For it would be none the less a fact that living to his glory is absolutely right, and living to any lower end as though it were supreme is sinful.

God is the centre as well as the source of the moral world. You will therefore do well to give him the first place in every plan and service. While the centrifugal impulse of sinful habit tends to bear you away from him, let the centripetal energy of his love and the sacred authority of his law draw you towards him. Let the eye of your spirit be always searching for him, and it will not search in vain, for he is not far from any one of us.

"Religion," said Daniel Webster, "is the tie that connects man with his Creator, and holds him to the throne. It is a necessary and indispensable element in every great human character. If that tie be all sundered, all broken, he floats away a worthless atom in the universe; its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the Scriptures describe, in such terse but terrific language, as living 'without God in the world.'" This is the judgment of an imperial mind as to "the tie which connects man with his Creator." And we cannot doubt for a moment that he would have assented to the statement that the man whose soul cleaves to God — "him first, him last, him midst, and without end" — will be certain to live in light and hope. With his eye directed toward the one pure and perfect being, every step in advance will bring him nearer that being, the soul of all things good. I shall never lose the impression once made upon my heart by the theme of a great scholastic treatise, — *De Motu ad Deum*, or "On Movement toward God," as the inmost reality of Christian life or duty. The hymn which begins with the words, "Nearer, my God, to thee," does little more than repeat in verse the theme of that treatise. In a sense recognized by us all, God is sufficient unto himself, and therefore has no need of man's love; but in no conceivable sense can it be said that man has no need of love to God. For love has wings. There is not only righteousness but also impulse, aspiration, uplifting power in love to God, and of these every man is in sore and desperate need.

But is not the person of God too vague and dim an object for the soul of man to love? Must we not think

of him as something shadowy, imperceptible, ether-like, diffused through space, eluding search, and perplexing reason? Yes, if we stop with the bare notion of infinite being. But the Bible does not stop with that. The heart of man does not stop with that. The God revealed to us by the Scriptures is more than infinite being, without character or life. He is One who knows and feels and loves, who proposes and executes, who is our father, our friend, our helper, our Saviour, and who in the fulness of time entered into human life and carried its burdens even to the cross. If we wish to know him truly, and to be certain of his wisdom and love, we have but to study the fourfold Gospel till we see his mind in the face of Jesus Christ. Listen to the Lord's word the evening before crucifixion: "He that hath seen me, hath seen the Father." You, indeed, whom I address, have not seen the bodily form of the Son of man, as Philip had seen it; but have you not perceived the tone and rhythm and charm of his spirit? Is there any character of past ages more clearly defined than his? Can you recall the name of any saint or sage whose temper was so sweet and just, so holy and pitiful as his? whose word was so luminous and penetrating and vivifying; whose endurance of wrong was so meek and heroic; whose work was so beneficent and God-like? To manifest his spirit, in but the humblest way, is to glorify him, and to glorify him is to glorify the Father also. Whatever, then, you do in word or act to make the Saviour understood and appreciated by men, is, verily, in the deepest sense, living unto God. There is no mystery in this language. The truth of it is clear as the sun and certain as life.

And you have occasion to be thankful, for your call to a service which so closely resembles that of Christ. For in

form as well as in motive your service is like unto his. Not altogether identical, but similar; not so perfect or fundamental, but to a certain extent along the same lines. He came, not to be ministered unto, but to minister; and this should be true of you. He came to seek and to save that which was lost, and your efforts will be directed toward the same end. He came to bear witness to the truth, and that will be your work as well. He came to do, not his own will, but his Father's, and you are expecting to act by the same rule. The path which he trod was rough and toilsome, leading at last to the cross, and yours will not be wholly different. You will doubtless see in it the footprints of Jesus, and rejoice to "fill up that which is behind of the afflictions of Christ in your flesh, for his body's sake which is the church."

I do not then say that it is easier to serve God in the ministry than it is in any other calling. Nor do I say that this form of service is more acceptable to God than a life of business equally filled with devotion to him. The fruits of toil may be consecrated as well as toil itself. The farmer, the mechanic, the merchant, the inventor, the lawyer, the statesman, the magistrate may honor the Lord as effectually as the pastor of a Christian church or the missionary to a benighted people. Yet it cannot be a matter of indifference that the form of service to which you are called has been transfigured by the public ministry of Christ, that if you wish to know what to preach, when to preach, where to preach, or how to preach, his example is before you. Men say that his life in Nazareth as a carpenter has consecrated manual labor for all time; and their words may be true. But this part of his work is barely mentioned in the Gospels, and has slight importance, when compared with his public ministry. No

specimens of his handiwork have been preserved; for their relation to the spiritual welfare of men would be remote, if not injurious. They would doubtless be objects of mere curiosity or of superstitious reverence, rather than evidences of honest toil and useful skill. Not so with his teaching. Its relation to spiritual life is still direct and important; for in it he lays the axe at the root of the tree; conscience is stirred and will is moved to action. Fix your eye with increasing firmness on him; follow the course of his ministry in Judea, Samaria, and Galilee; notice his wisdom in adapting religious truth to the different classes and changing tempers of men; observe the effect which his teaching had on their minds; study the thoroughness of his method, the boldness of his speech, the tenderness of his appeals; and bear in mind, for your comfort and strength, that as far as this part of his work is concerned, yours is almost the same, — the truth to be preached, the object of preaching, and the characters of those who are addressed, have not been changed by the lapse of time.

And so I affirm with perfect confidence that your usefulness in the ministry will be certain, if you have the purpose and temper of Jesus Christ. It was the possession of these that made Paul what he was, and Athanasius, and Augustine, and Bunyan, and Judson. And it is by the possession of these that you will live unto God, which is your supreme duty; "for of him and through him, and unto him, are all things; to whom be glory forever. Amen." [1]

[1] Baccalaureate Sermon, delivered at Newton Centre, May 4, 1890.

CHRISTIAN SCIENCE AND MIND-CURE.

IT will be the object of this paper to review the metaphysics of "Christian Science" and the method of "Mind-Cure," as these are explained by Mrs. Glover-Eddy in two volumes, entitled "Science and Health." If the pages of this writer were as perspicuous as they are positive, and their reasoning as conclusive as it is confident, our task would be easy and useless. But neither of these things is true, and therefore interpretation and criticism may be of real service to persons who have not leisure to study the volumes named. Besides, a statement of Mrs. Eddy's theory and practice will afford, it is believed, a tolerably correct view of mind-cure as upheld and used by others, though there are minor differences between those who agree on the main points.

The *first* thing to which we call attention is the very high place which is given to science; not, indeed, to medical science as taught in the schools and applied by physicians, for this is treated with little respect; nor to physical science, for of this the writer appears to have no thorough knowledge, — but to metaphysics, or the science of being, which is highly extolled. Thus it is said on the ninth page: "A demand for metaphysics expresses the wants of the race; it is the one question to be considered, for it relates more intimately than all

others to the progress of mankind." But the wants of the race in this respect are to be met, the progress of mankind is virtually assured; for "as time is working wonders in the world we call material, the swift pinions of thought are soaring to the realm of the real, the first cause of all things." Nor are we long in doubt as to whose "pinions of thought" are supposed to be swift and soaring, for it is presently added that "the honored materialistic philosophers, — Professors Tyndall, Huxley, Agassiz, and others, — appear to challenge to final combat between physics and metaphysics, and at this Utopian period, like the shepherd-boy with his sling, woman goes to battle with the Goliath" (p. 10). Here is no despondency, but rather perfect assurance. The army of the uncircumcised is on the eve of final overthrow. Again; "We ask for the things that belong to truth, and safely affirm, from the demonstrations we have been able to make, that the science of man understood would have eradicated sin, sickness, and death, in a less period than six thousand years" (p. 6). We confess to some doubts on the point, but we can hardly expect to live six thousand years that we may see whether sin, sickness, and death will be abolished by the new science of man.

But what is the central doctrine of this science which is to deliver us from all evil? "One of the following statements can alone be true, namely, that all is matter or that all is mind; which one is it?" (p. 10). "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of soul. . . . The realm of the real is spiritual; the opposite of spirit is matter. . . . Matter is an error of statement, for there is no matter. Nothing we can say or believe regarding matter is true, except that matter is unreal. . . . The science of mind shows conclu-

sively that matter is a myth" (p. 11). "While the dream lasts matter is real; but when we wake to the truth of being, all of error, pain, weakness, weariness, sorrow, sin, and death will be unknown and the dream forgotten" (p. 11). This does not refer to our condition hereafter, but to our condition here, when our metaphysics are rectified.

Pages might be filled with quotations similar to these, but enough has been given. Every one must perceive that the view affirmed in these extracts lies at the foundation of the so-called mind-cure. Mind is substance, reality; matter is illusion; therefore bodily pain is an illusion. But the opinion that matter has no real existence is by no means new, and the writer of this work is not singular in holding it. Speculative thought, whether crude or cultivated, tends to reduce all things to one, and not to speak of earlier philosophers, there have been able teachers of monism in the present century, for example, Lotze, Hazard, Bowne, Royce, Schurman and others. But these writers attempt to justify their philosophy by a critical examination of the cognitive powers of man, especially by showing that sound and light have no existence outside of consciousness or the mind, as well as by the satisfying unity which their hypothesis gives to all things; but the author of "Science and Health" seems to rely wholly upon her notion of God for the solution of every difficulty in metaphysics. What then is the view of God which Christian Science affirms?

This is the *second* thing to be noticed in our review; and to avoid the possibility of misapprehension, the words of Mrs. Eddy will be carefully cited. In the "Platform of Christian Scientists," which is published in the second volume (pp. 192–8), the first article states that "God is supreme, the only Life, Substance, and Intelligence of the

universe and man;" the second article, "that God is Principle and not person, Mind and not matter;" the third article, "that God is all that is real or eternal;" the fourth, "that God is Spirit and spirit is infinite, and there can be but one spirit because there can be but one *infinite*." Omitting the next three articles, which merely amplify those given above, it is noteworthy that all personality is denied, for "there is neither a personal Deity, nor a personal devil, nor a personal man." Let no man then claim to be a personal being, but humbly admit that he is either an impersonal force or no force at all. But our conception of personality is founded on the nature of man, and if it does not express what is true of him we have no further use for the word. Is not one walking on slippery places who ventures to deny the common judgment of mankind? But Mrs. Eddy does not leave this startling denial without support of a certain kind, for she remarks that "the Infinite never entered into the finite," and still further that "if a portion of the Infinite could enter limits, that portion would lose the nature of Deity" (II. 193). Thus personality is supposed to be conditioned on finiteness. And this opinion is not singular, for many deny the personality of God on the ground that self-consciousness implies limitation; yet few of them have founded their denial on the assumption that personality implies a bodily organism. But "Christian Science" does this explicitly, by saying that "for a personal Deity to be omnipresent, he must possess a body encompassing universal space, and we cannot conceive of such a personality" (p. 25). We do not wonder at this; for universal space is doubtless unlimited, and to conceive of a body encompassing it would be to conceive of the unlimited as limited. But there would be no contradiction in suppos-

ing a body to *pervade* universal space, though we have no reason to affirm the existence of any such body. The principal mistake, however, is the assumption that a body is necessary in order to personality. Every one who makes this assumption does it without knowledge, and an assertion founded on ignorance is worthless. A further statement concerning divine personality may be regarded as original. It reads thus: "God produces his own personality, and cannot get into it, because it is only the idea of Him who is the circumference and infinite Spirit of all things real and eternal" (p. 25). This does not appear to be a lucid expression of axiomatic truth.

Another passage declares that "the infinite Mind, to be a person, would require an infinite form to contain it, and a personal man as finite form would not be the image or likeness of God" (p. 10). Here we discover our author's reason for denying the personality of man. To be infinite God must be impersonal. God cannot be personal, for in order to be so and at the same time infinite, He must have an infinite form, which is impossible; man cannot be personal, because he is the likeness of an infinite Being, and must therefore be infinite himself. This would be sound reasoning, if it were certain that bodily form is an essential condition of personal life, and if every likeness must be equal in size to the being or thing which it represents. But if either of these assumptions is unfounded, the reasoning is worthless; and as we consider both of them to be unfounded it is impossible for us to see any force in the reasoning.

Yet the author of "Science and Health" has another arrow in her quiver. "The Scripture saith: God is all in all. We understand this to be so; but if God is all, there is nothing for him to enter into but himself. All

is mind, there is no matter; all is harmony, there is no discord; all is life, there is no death; all is good, there is no evil; all is God and his idea" (p. 193). According to this beautiful theory, there is no evil or sin in the world. "Sweetness and light" pervade the universe. But is there not some mistake here? If God is literally all, as things now are, what need of such a treatise as "Science and Health"? Surely harmony, life, good, God, do not need the new metaphysics to set them right or to make them know that they are right. Notice how simple the universe becomes: "If mind is both within and outside of all things, then all is mind, and the classification is scientific." Nay, if this be the case, there is no need or possibility of classification; One is One, comparable with nothing else and simply identical with itself. But there are worlds of fact to be urged against this simple solution of the enigma of a universe darkened by sin and sorrow.

A *third* point worthy of remark is the view of man inculcated by "Science and Health." This view has been already stated in part, for it will be recollected that there is neither a "personal God, nor a personal devil, nor a personal man." Man is therefore an impersonal being. But this is not all: "The science of being reveals man perfect even as the Father is perfect; because the soul of man is God, and man is governed by Soul instead of sense, by the law of Spirit instead of a supposed law of matter" (p. 22). A few pages later we encounter the following: "God, without the image and likeness of Himself, named man, would be nonentity. Spiritual man, and there is no other, is the idea of God that cannot be lost or separated from its Principle" (p. 28). "Man is eternal and coexistent with God, and they are inseparable in divine science" (p. 173). Again: "Man and God, being Prin-

ciple and idea, are inseparable, harmonious, infinite, and eternal. . . . This metaphysical statement understood, ultimates in eternal harmony" (II. 194). Two pages later we read that "the word 'Adam' signifies 'original sin,' error, and not man. Adam is from the Latin *demens*, meaning 'madness,' 'to undo,' 'to spoil.' The word should be read as rendered, Adamn. The Scripture plainly declares Adam accursed; yet our translators have as plainly declared the word and the curse a man, and this man to have originated in dust instead of Deity! The eternal 'Us' or 'I' made man in the image and likeness of God; a curse was not that likeness. A limited mind or a limited body, a limited sinner or a limited saint, is not the likeness of Infinity" (II. 196).

This last quotation, — to say nothing of previous ones, — affords evidence of error in the author of "Science and Health." For it is an error to hold that the word Adam signifies "original sin;" an error to think that it is from the Latin *demens;* an error to think that *demens* means "to undo" or "to spoil"; an error to suppose that the word should be written Adamn; an error to charge the translators of our Bible with declaring that the first man originated in dust instead of Deity; a blunder to suggest that original sin is represented as "a curse" either by the translators or by good interpreters; and a mistake to assert that a limited being cannot be an image of God. For the words "image" and "likeness" are freely used of things that resemble other things in certain respects, though not throughout, — just as a little child is often said to be the very image of his father or his mother.

To return; the teaching of "Science and Health" is thoroughly pantheistic, and in the interest of this teaching denies the reality of discord, sin, or death in the world.

Yet it admits the presence of all these in human belief. They are unreal, illusory, to the clear eye of science, but they seem to be very real to a majority of mankind. Sickness, sin, and death are misbeliefs that ought to have been pulled up by the roots long ago and borne away into the land of dreams; but Christian Science was not yet born, and so the needed work was not done. Mrs. Eddy, however, is confident that she has been raised up to do this work by teaching that everything spiritual is divine and eternal, while everything called material or evil is unreal, the empty shadow of a dream. To this end, the metaphysics of "Christian Science" as taught by Mrs. Eddy, must be cultivated.

But the notion that sin, disease, and pain are imaginary evils is not readily accepted by mankind in general. For an apparently real earth, that pushes up its granite mountains into the sky, and holds immense oceans in its reservoirs, is a strong argument for the existence of matter, or if any one prefers, of solidified force, while the sharp pangs of headache or toothache protest against every pretence that they are an illusion, and the intimate consciousness of wrong-doing bears irrepressible testimony to the fact of sin. Indeed, we have heard that the writer of "Science and Health" has been known to denounce the conduct of some "impersonal" beings much as if they were personal and blameworthy. But consistency is a jewel which adorns the brows of very few reformers, and we have no desire to press the *argumentum ad hominem* against Mrs. Eddy.

In the second place, attention must be given to the method of Christian Science in dealing with sickness. It is called briefly "the mind-cure," and the author of "Science and Health" directs her pupils to proceed as

follows: "Argue the patient's case silently at first. Afterwards, if you can fix truth stronger in their thoughts, and your patients are prepared for it, explain the metaphysical facts of disease. . . . Argue that there is no disease; it is but the evidence and object of the senses that you have to destroy, not a reality, but a belief that has all the appearance of reality; that the Truth of being is harmony, and discord nothing but a belief; therefore health and harmony are real, sickness and discord unreal" (p. 186). "Say to the patient mentally, '*You are not sick*,' and hold your ground with the skill of a lawyer. Argue down the witnesses against your plea, and you will destroy those witnesses, and the disease will disappear. . . . Avoid talking with the sick; make no unnecessary inquiries relative to their symptoms or supposed diseases; never startle them with a remark discouraging about their recovery; never draw their attention to their symptoms as unfavorable, or give them names for their diseases" (p. 187). "If the case to be treated is a consumption, begin your argument by taking up the leading symptoms that this disease includes, according to belief, showing that it is not inherited, that inflammation, tubercles, hemorrhage, and decomposition are but thoughts, beliefs, mental images before mortal minds, not the immortal Mind; hence they are not the Truth of man, and should be treated as error, put out of mind, and then they will disappear from the body. . . . Sickness is a belief, and to understand this destroys the belief and breaks the spell of disease" (p. 188). "Commence your treatment always by allaying fear. Argue mentally to the patient, 'You have no disease, you are not in danger, you have nothing to fear, and are pretty well;' then watch the result of that simple science, and you will find it soothes

the symptoms of every disease; and if you never added an argument, but succeeded in destroying his fear without it, you would heal your patient" (p. 190). "If he is an inebriate, or a slave to tobacco, or the servant of sin, endeavor to meet and destroy those errors with the Truth of being" (p. 190). And here we expected Mrs. Eddy to say: "Show him that intoxicating drink is an illusion, that tobacco is a shadow, having no efficiency towards good or ill, and that sin is a dream which cannot harm you." But no, she rather says: "Show him the suffering they bring; convince him there is no pleasure in them; awaken him to a new sense of moral courage and power, and strengthen his ability to master evil and to love good" (p. 191).

"To prevent a fever or to cure it, you must find the type, get the name, and commence your mental plea against the physical. Argue with the patient, mentally, that he has no fever, and conform the argument to the evidence. If the body is matter it cannot have a fever or suffer; and if it is mind, or governed by mind, it will manifest only what mind says on the subject. Hence, the remedy is to destroy the patient's belief in a fever, by arguing the opposite facts of harmonious being," etc. (p. 221). "This dream of sickness, sin, and death must be broken. . . . We have raised up the dying, because they were willing to be healed, with far less effort, and in comparatively a moment of time" (p. 222). Sin is cured in the same way as sickness; for both are mental illusions; but sin is more difficult to remove than sickness.

But from what source is this science derived? "We have found nothing in ancient and modern systems on which to found ours, except the teachings and demonstrations of our great Master and the lives of prophets and

apostles. The Bible was our only text-book; we had no other guide in the strait and narrow way of metaphysics" (p. 196). This surprising statement, which really makes the Lord Jesus responsible for the metaphysics and curative process of Mrs. Eddy, needs no refutation. If these things were found in the life of the great Master, they were put into the record of His life before they were discovered there. For that record nowhere denies the personality of God, Satan, or man, the existence of matter, or the reality of sin, sickness, and death. It recognizes and affirms them all in words clear as light. Moreover, it appears from the sacred record that Christ healed the sick by a word of authority, and raised the dead in the same way. But this is not the process described by the author of "Science and Health."

Finally, are persons really cured of disease by the method taught in these volumes? And if they sometimes are, how are we to account for the fact? In answer to the former question we say that, according to the testimony of those concerned, cures have been wrought by the method in question. A few of those described in this work may be given as succintly as possible.

1. The recovery of Mrs. Eddy from the effects of a fall. "We became insensible after the injury, and were taken to the house of Mr. Samuel Rubier, one of our most respected citizens. The kindness and care of his excellent wife, and the administration of ether, carried us through the first night; we were then removed on a bed to our home; the case was pronounced fatal by our attending surgeon and physician; he said we could not survive over three days. The third day was the Sabbath; our clergyman visited us before services, prayed with us; and said farewell. We asked him to call after meeting. He

replied by asking us if we knew the fatal nature of our injury, and that we were sinking and might not survive through the day. We replied that we knew it all, but had such faith in God we thought he would raise us up. After he left, we requested to be left alone; the room was full of people, but they all passed out. We opened the Bible to the third chapter of Mark, where our Master healed the withered hand on the Sabbath day. As we read, the change came over us; the limbs that were immovable, cold, and without feeling, warmed; the internal agony ceased, our strength came instantaneously, and we rose from our bed and stood upon our feet, well. . . . There are persons living who can attest to the above facts." How can they do this, if no one was in the room at the time? But the narrative goes on: "For three years thereafter we sought day and night the solution of that problem, searched the Scriptures, read nothing else, not even a newspaper, kept aloof from society, and devoted all our time and energies to discovering a rule for that demonstration. We knew its principle was God, and we thought it was done according to primitive Christian healing, by a certain action of the mind upon the body through a holy up-lifting faith; but we wanted to find the science that governed it; and by the help of God we did find it, and were reminded of the Shepherds' shout, 'For unto us a child is born,' a new idea has birth, and 'his name is Wonderful'" (pp. 155–7). Mrs. Eddy evidently puts the words of the prophet Isaiah in the lips of the shepherds of Bethlehem, a mistake which ought not, perhaps, to occasion surprise, when made by one who applies the high Messianic name "Wonderful" to Christian Science, her "new idea."

We may add without quotation, for brevity's sake,

that Mrs. Eddy accuses her physician of saying falsely, "in a meeting of a medical society in Boston," that his medicine cured her at the time of that accident. Indeed, she declares that when the surgeon called and found her well, she showed him all his medicine, "every particle of it," in the drawer of a table. It follows that he told a deliberate falsehood to the society, or else that he had forgotten the facts, or possibly that he did not identify the medicine in the drawer as being the whole of that which he had given her, or, finally, that the writer of "Science and Health" has an imperfect memory. On the whole this case is not entirely satisfactory. We are not informed as to the precise nature of the mysterious injury; we do not know why the internal agony ceased and her limbs became warm at the time referred to; for as sudden a relief from pain and restoration of warmth to the limbs have been know to follow the use of medicine. We do not say that this cure was not the effect of mind upon body, but we confess that the narrative does not prove to us that it must have been. It is not therefore a sure foundation for a new science; much less is it any foundation at all for the metaphysics which we have already criticised.

2. "A lady whom we cured of consumption breathed with great difficulty when the wind was east. We sat silently by her side a few moments, and her breath came gently, the inspirations were deep and natural. We requested her to look at the weather-vane. She looked, and said it was due east. The wind had not changed, but her difficult breathing was gone, for it was not the wind that had produced it; and metaphysical treatment, changing the action her belief had produced on the system, relieved her, and she never suffered again from east winds." If there is no exaggeration in this recital, if the lady in

question was suffering from tubercular consumption, or even from severe asthma, the influence of mind upon body, of belief upon health, is sometimes very great, and medical practice may yet be able to do more for the sick by wise instruction and counsel than has been done hitherto. But we fail to see that this narrative proves the body to be a phantasm, or disease to be only an erroneous opinion. For the connection between soul and body is confessedly intimate and mysterious; and because the mind has a remarkable power over the body, is no evidence of the non-existence of the body. And if we appeal to consciousness it will be certain that the body gives a thousandfold more evidence of having substantial being or actual force, than any object seen in dreams is able to give.

3. Similar testimony is quoted from James Ingham, of East Stoughton. "I was suffering from pulmonary difficulties, pains in the chest, a hard and unremitting cough, hectic fever, and all those fearful symptoms that made my case alarming." Mrs. Eddy was consulted with the following result. "I had not received her attention but a short time, when my symptoms disappeared and I regained health. During this time I rode out in storms to visit her, and found the damp weather had no effect on me" (p. 152). "A short time" is, of course, somewhat indefinite. So is the expression, "I regained health." If he had said "perfect health" or "sound health," the testimony would have been clearer. And the present writer is too little acquainted with the effect of riding out in damp weather upon consumptive patients to form a just estimate of the significance of that feature of the case. But if everything claimed is granted, the influence of mind or belief upon bodily health is absolutely all which the case establishes; it does not afford a particle of

proof that disease is entirely mental or the body itself unreal.

4. Mrs. Miranda Rice of Lynn says: "At the birth of my youngest child, eight years old, I thought my approaching confinement was several weeks premature, and sent her a message to that effect. Without seeing me, she returned answer the proper time had come, and she would be with me immediately. Slight labor pains had commenced before she arrived; she stopped them immediately, and requested me to call a midwife, but to keep him below the stairs till after the birth. . . . I asked her how I should lie. She answered, 'It makes no difference how you lie,' and simply said, 'Now let the child be born,' and immediately the birth took place without a single pang. . . . I did not expect so much, even from Mrs. Eddy, especially as I had suffered before very severely in child-birth." It will be noted that Mrs. Eddy is here credited with extraordinary knowledge as well as influence; for without seeing Mrs. Rice she declares that "the proper time" for the child's birth had come. This is, perhaps, the most remarkable feature of the case, though the others are striking, if not dramatic; and Mrs. Eddy leaves us to infer the source of her knowledge.

5. Miss Ellen C. Pillsbury, of Sanbornton Bridge, N. H., after typhoid fever, was suffering from what her physicians called *enteritis* of the severest form. Her case was given up by her medical physician, and she was lying at the point of death, when Mrs. Glover (now Mrs. Eddy) visited her. In a few moments after she entered the room and stood by her bed-side, "she recognized her aunt, . . . and in about ten minutes more Mrs. Glover told her to rise from her bed and walk. She rose and walked seven times across her room, then sat down in a

chair. For two weeks before this, we had not entered her room without stepping lightly. Her bowels were so tender she felt the jar, and it increased her sufferings. She could only be moved in a sheet from bed to bed. . . . The next day she was dressed and went down to the table" (by Mrs. Elizabeth P. Baker, p. 153).

6. Louisa M. Armstrong writes to Mrs. Eddy: "Please find enclosed a check for five hundred dollars, in reward for your services that can never be repaid. The day you received my husband's letter, I became conscious for the first time in forty-eight hours. My servant brought my wrapper, and I arose from the bed and sat up. The attack of the heart lasted two days, and we all think I could not have survived but for the wonderful help I received from you. The enlargement of my left side is all gone, and the M. D.s pronounce me rid of heart disease. I had been afflicted from it from infancy. It became organic enlargement of the heart and dropsy of the chest. I was only waiting, and almost longing to die. . . . I feel perfectly well" (p. 153). The next case is similar in some of its features.

7. Mr. R. O. Badgely, of Cincinnati, Ohio, writes as follows: "My painful and swelled foot was restored at once on your receipt of my letter, and that very day I put on my boot and walked several miles." It seems that "a stick of timber had fallen from a building on the top of [his] foot, crushing the bones and causing great pain;" but the moment his letter, describing the case, and asking, "Cannot you help me?" reached Mrs. Eddy, his foot was restored. If she believes that the restoration was due to her will, no wonder she writes: "Metaphysicians can heal the sick, absent from them: space is no obstacle to mind. Our students are healing those whom they never

saw. The world is made better by the aroma of Truth on its pinions of light chasing away the darkness of error" (p. 151).

Accepting these statements at their full value as evidence of sudden relief from pain or restoration to health, we cannot see that they establish any metaphysical or other connection between Mrs. Eddy and her correspondents. Inflammation and pain in a bruised limb have often been known to pass away quickly after a period during which remedies seemed to be powerless; and the same may be said of inflammation and pain in the bowels. Moreover, venders of patent medicines publish certificates of equally remarkable cures from the use of their nostrums, whether good or bad. And it is worthy of consideration that many of these nostrums are proved by just this kind of evidence to be specifics for all sorts of ills that flesh is heir to. Physicians also of the highest character report instances of recovery as surprising as any of those alleged in "Science and Health," and attribute them to the influence of approved medicines. If, then, we were to treat Mrs. Eddy's proofs of mind-cure as she herself has treated the proofs which medical practitioners give of the value of their services to the sick, we should reject her testimonials as worthless. Thus she says: "My experience with *materia medica* has proved it the baseless fabric of a dream, its theory pernicious, and the way out of it the only interesting passage it contains" (p. 211). And in support of her contempt for medical science, she quotes brief expressions from five different physicians; she might have quoted opposite sentiments from five thousand men of the same profession. Our opinion is that she cannot have had large practice as a physician, and that her judgment concerning *materia medica* is on a par with her knowledge of metaphysics.

But we admit that persons have sometimes derived benefit from the "Mind-cure," and ask, How is this to be accounted for? The answer is at hand; by the power of mind over body. Not that this power is absolute, but that it is very great. For the mind is closely connected, though we know not how, with the brain, and the brain with the whole nervous system permeating the body throughout. Hence thinking and feeling affect the circulation of the blood and reach every organ of our physical being. Moreover the effect of thought and feeling on the tissues of the body depends upon the character of that thought and feeling. Fear, doubt, discouragement, or despair, nay, much anxiety or care, diminishes bodily vigor and favors disease. On the other hand, hope, confidence, or even resignation, is conducive to health. The directions given by Mrs. Eddy to those who practise the Mind-cure show how confidently she relies on turning the patient's attention from his bodily illness. If one can be made to think that he has no disease, all the anxiety, depression, or fear occasioned by his sickness will vanish, and the influence of mind upon body will be curative. Hence the value of a cheerful and competent nurse. Hence, too, the effect of something new upon persons who have lost confidence in old and customary remedies. And let the last point be duly considered. For the patient's mind is often put into an excited and expectant state by the very audacity of the metaphysics proposed as the means of cure. Curiosity, if not wonder, overcomes depression. "What may not this mysterious treatment accomplish? If its efficacy is wholly inexplicable, who can put limits to what it may do?" Thus the thoughts are turned into new channels, the nerves begin to thrill with a gentle excitement, and the blood rushes more

swiftly through the arteries. When this is supplemented by confident assertion on the part of the practitioner that there is really no disease to be cured, that the patient is well though laboring under a misapprehension, the effect may be surprising. In an old and true sense of the expression, it is mind-cure.

But while admitting that the mind has marvellous influence over the body, and that many cures have been wrought by the action of the former on the latter, we reject the pantheism of "Christian Science" as not merely untrue, but also as practically incredible. Until Mrs. Eddy and her friends give up eating and drinking for the support of the body, we shall believe them to be distrustful of their own metaphysics. If hunger can be removed by food, disease may be cured by medicine. And if hunger cannot be appeased by denying the existence of an empty stomach, a broken bone cannot be made whole by denying the reality of the bone or of the fracture.

THE SACRED WRITINGS.

But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings, which are able to make thee wise unto salvation through faith which is in Christ Jesus. — 2 Tim. iii. 14–15.

"THE sacred writings" spoken of in this place are those of the Old Testament; but it is certainly right to associate with them the writings of the New Testament as equally sacred, that we may look together at certain noteworthy features of the whole Bible which we have known from childhood. No apology is needed for saying a last word to you on this great subject, especially if something can be added, at this point or at that, to the view which was discussed two years ago in the class-room. For the theme is not only one of intrinsic importance, it is also one that now engages public attention to an unusual degree, and therefore what is said to you who have been girding yourselves for service on the high places of the field, may at the same time be heard with interest by members of this congregation. Let us then look at a few characteristics of that unique collection of writings which we call the Bible, and which we believe to be, in some proper sense of the word, sacred. And let us assume, for the

time being, that a revelation of truth concerning God and man has been preserved for our use in those writings, and on the basis of this moderate assumption proceed to inspect them with care that we may ascertain the features of that revelation. In so doing, we shall find that it may be truly described, —

1. *As fragmentary.* This is distinctly affirmed in the first verse of the Epistle to the Hebrews as to the revelation contained in the Old Testament: "God, having spoken of old in many parts and many ways unto the fathers in the prophets, hath at the end of these days spoken unto us in a Son." According to this passage, it was in and through the prophets that God long ago made revelation of his will to Israel, and we are surely justified in believing that a part of that revelation has come down to us in their writings, enough at least to manifest its conspicuous features. From these writings, as well as from the testimony of the Epistle to the Hebrews, we learn that religious truth was revealed to the minds of Hebrew prophets, and by them delivered to the people, "in many parts," here a little, and there a little; one truth to this prophet, and another to that, with almost no effort to point out their interdependence or even their agreement. The revelation thus given was not complete, systematic, or philosophical; it was conveyed to the people in fragments of history, biography, and song, in proverbs, warnings, and promises; and who can say that the method of communication chosen was not adapted to men who had been long enslaved and were now wandering in the desert, or who at a later day were sometimes ungoverned and often badly governed, being withal singularly wayward, stubborn, and disin-

clined to logical thought? Jets of light, flashes of truth, visible judgments, striking deliverances, pathetic admonitions were what they seemed to need at that period of their history, if we may reason from the method which God took to make them receive his truth and obey his will.

The same course was followed, according to the Gospel record, by Jesus Christ himself, when teaching the people at a later age. He undertook no systematic exposition of religious truth, — of the being of God, of the nature of man, of the guilt of sin, of the resurrection of the dead, of the life to come. He spoke of these things briefly, as occasion required, and for practical ends. He taught the people simply, on particular points, and by way of testimony rather than of argument. This was what they could bear; anything beyond this would have been unsuited to their mental or moral state. And the Gospel narratives are constructed in the same manner. They do not aim to give a full account of the Saviour's life on earth, but only brief selections from what he said and did, — samples of his ministry. Indeed, I cannot call to mind any piece of history or biography in the whole Bible which must not be pronounced with great emphasis fragmentary, and as far as I can judge intentionally so. This, then, should be borne in mind when we study the Sacred Writings, and we should never fondly expect to fill up the wide gaps which in many cases separate one event from another. If we could, a hundred difficulties might vanish, and our critical judgment be satisfied. But who can know that the added material would benefit the world? Who can assure us that the Bible we have is not large enough for mankind?

The revelation of God in the Sacred Writings may be also described —

2. *As multiform.* For, turning again to the first verse of the Epistle to the Hebrews, we read that "God spoke of old in the prophets unto the fathers in many ways." The form of revelation was not always the same, whether we think of the manner in which the truth was presented to the prophet's mind, or of the manner in which he laid it before the people. The process may have been something like this. While the prophet's spirit was kindled to intense fervor and insight by the spirit of God, the truth which he was to speak was revealed to his mind by a significant picture spread before his inward eye, or by a divine message addressed to his soul's ear. Both these forms of revelation were employed when Peter "fell into a trance, and beheld the heaven opened and a certain vessel descending, as it were a great sheet, wherein were all manner of beasts and creeping things and fowls, and heard a voice saying, 'Rise, Peter; kill and eat.'" Oftener, it may be, the symbolic vision was omitted, and the message of God borne into the prophet's mind by divine speech (which was as real and as noiseless as that of the stars), a speech heard by the prophet's spirit, but inaudible to sense. And oftener still, it may be, was the message of God brought to him by the recollection of some providential event, some awful calamity, or blessed deliverance, which flashed a new light into his quickened mind. In dreams, in visions of the night, in voices which only the spirit could hear, by the Urim and Thummim, by historic events and personal experience, and in other ways which need not be specified, truth was revealed, here a little, and there a little, to men of God in ancient times, and a great part of that truth

is preserved for us in the Sacred Writings. "For no prophecy ever came by the will of man; but men spoke from God, being moved by the Holy Spirit."

The forms in which it was given to the prophets were, however, no more various than the forms in which they delivered it to the people. Indeed, they repeated as far as possible the form as well as the substance of what they received. Why should they not do this? Or how could they help doing it? For if any imagery was employed in revealing a truth to them, it would naturally be imagery with which they were familiar, — imagery borrowed from scenes, customs, or events which they knew, and which would therefore be known to the men whom they addressed, the people of their own land and time. And if language, though voiceless, was the medium of imparting any truth to their minds, it would certainly be their own language, as known and used by themselves, and therefore a language familiar to their coevals and kinsmen. Why should not God, when bringing truth to a mind under the inspiration of his spirit, bring it in the Hebrew dialect to a Hebrew, and in the ploughman's diction to a ploughman, speaking to every prophet through his own vocabulary and style, be it rude or cultivated, prosaic or poetical? thus filling and using all the powers of his servant. And if this is God's way of conveying truth into a prophet's mind, it will be the prophet's way of reporting it to the people. If he is a poet, he will speak the truth in song; if he is a historian, he will embody the truth in narratives, and these narratives may be composed to a great extent of selections from earlier records, or of traditions handed down from father to son by word of mouth, or of events that have fallen under his own eye; if he is wont to think in proverbs or allegories, he will utter his thought

in corresponding language. And if God, as we believe, reveals his will in and through human powers that are quickened, not superseded, by inspiration, those powers will modify or determine the forms of that revelation, and so there will naturally be, in the Sacred Writings which preserve and convey the divine will, narratives of personal and national life, registers of family descent, records of divine legislation, prescriptions of ritual for worship, proverbs and parables, allegories and perhaps fables,[1] predictions and letters, epic and lyrical poetry, with almost every form of religious literature which the pure in heart love. There will be literal and figurative speech, there will be hyperbole and even irony, there will be allusions to events not recorded, and sayings that baffle inquiry. Hence the revelation will not be tame or wearisome, unless it be to those who have no relish for spiritual truth in any form. The Sacred Writings will be like an orchestra of many parts, with mighty harmonies rising out of seeming discord.

But the faithful interpretation of such a literature is no holiday task. Its voice is the voice of many waters. The highest criticism will not drown it. The boldest contempt will not silence it. And nothing short of life-long study by many generations of keen-sighted and reverent men will discover all the currents of life that permeate it. I look upon the Bible as no less sacred and inexhaustible than nature, and believe that it will reward inquiry till the Lord comes.

The revelation of God in the Sacred Writings may be further described —

3. *As progressive.* "First the blade, then the ear, then

[1] For example. Jotham's fable of the trees going forth to anoint a king over them. — JUDGES, ix. 8–15.

the full corn in the ear," is a proper characterization of it. And the reason for this character may be found in the spiritual condition of those to whom it was originally given. Even Christ, as we learn from His own words on the evening before His betrayal, was still, after so long a time, limited by the unbelief of His disciples; for His words were these: "I have yet many things to say unto you, but ye cannot bear them now." So the method of revelation, from first to last, was educational. Every lesson was adapted to the capacity of the learner. There was something in it which he could receive, — a point of moral contact between his conscience and the portion of truth delivered to it at any given time. Thus in respect to God, his unity and power were early revealed, next, perhaps, his holiness, then his goodness to Israel, and later his care for all mankind; finally, in the New Testament, his triune existence and perfect grace. Similar progress was made in revealing the moral law. Eight of the ten commandments were prohibitory of outward offences, and but one forbade a sinful desire. Only two required positive well-doing, namely, "Honor thy father and thy mother," and "Remember the Sabbath-day to keep it holy." But the commandment to keep the Sabbath-day holy laid principal stress on abstaining from labor. "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is in thy gates." At a later day was added the command to love God with all the heart and one's neighbor as one's self. But long after, in his Sermon on the Mount and in his answer to the Pharisees, Jesus Christ put into the moral law its full spiritual sense, and solemnly affirmed that every duty enjoined by the law or the prophets is involved in that

of appropriate love to God and one's neighbor, — the word "neighbor" meaning any human being, whether friend or foe, within reach of personal kindness.

No less evident was the progress of revelation as to human sinfulness. From the hour when it was said that "the imagination of man's heart is evil from his youth," through all the period of Old Testament revelation, to the day when it was written, "The heart is deceitful above all things and desperately wicked," and thence to the later time when the Saviour declared, "every one that looketh on a woman, to lust after her, hath already committed adultery with her in his heart," and "he that hateth his brother is a murderer," the degree of sin in human hearts has been more and more clearly seen.

Quite as marked also was the progress of revelation concerning the Messiah, as will be perceived if we start with the promise to Eve, "The seed of the woman shall bruise the serpent's head," and trace the successive predictions concerning the coming Deliverer through all the writings of the prophets, till we read the words of John the Baptist in the four Gospels.

It cannot be necessary to specify other instances in proof of the fact that the revelation of God was progressive. But it may be well to add that the same reason which forbade a revelation of all religious truth at once and in the beginning, — namely, the inability of men to receive it, — forbade a full and perfect revelation of it by Jesus Christ and his apostles. Paul was under the necessity of feeding the Corinthians with milk instead of meat, because they were yet babes in Christ and not full-grown men, and even in respect to himself, an accepted and inspired apostle, he makes

without reluctance this admission, "We know in part and prophesy in part;" and once more, "Now we see in a mirror, darkly;" and still a third time, dropping the plural and fixing attention solely on himself, "Now I know in part." But observe his language, "*I know*," though it is only a part of the truth; not, "I guess, or imagine a whole system of truth." Let us be thankful that the Bible revelation is a progressive revelation of truth, though much is reserved for the next life.

And this fact, the progressive character of revelation, should be kept in mind when we search the Scriptures. We should never count upon finding the amplest treatment of any religious truth in the first passage that names it. It will be safe for us to follow the example of Christ, who "beginning from Moses and from all the prophets, interpreted to them in all the Scriptures the things concerning himself." By doing thus in our study of the living oracles, we shall often pass from twilight to dawn, and from dawn to noonday. In the light of this method of revelation, the Mosaic treatment of slavery, polygamy, and divorce is seen to have been due to the hardness of the people's heart, and to have been wise and merciful on the part of God,—a treatment which wrought slowly but surely against wrong, and prepared the way for a law of liberty and love. In the light of this method, we can also see that many actions which we now condemn may have been performed by men faithful in purpose to God, and seeing this we shall no longer be surprised at God's acceptance of them as his servants. If the act of Jael in deceiving and killing Sisera grew out of her intense devotion to God, she might well be commended, on that account, while from any other point of view her deed was evil. For it must never be forgotten that "God looketh at the heart." How

often does ardent but ill-instructed friendship, or patriotism, or love to God, resort to measures which a better knowledge sees to be wrong!

The revelation from God in the sacred writings must also be characterized —

4. *As religious.* This is its grand peculiarity, the feature which distinguishes it from first to last. We are told, indeed, that Solomon "spoke three thousand proverbs, and his songs were a thousand and five; that he spoke of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall; and that he spoke of beasts, and of fowl, and of creeping things, and of fishes;" but not a word of his scientific wisdom is preserved in the sacred record, and even this brief reference to his work as a naturalist is probably due to the fact that his great wisdom was looked upon as a gift of God in answer to prayer. The mission of the prophets, the apostles, and of the Lord Jesus himself, was to reveal God to men that they might be led to love and obey God. If the divine Teacher said to the multitude, "Think not that I came to destroy the law, or the prophets; I came not to destroy but to fulfil," it was because the law and the prophets testified of God, representing his will in the sphere of religious action to men of that earlier day. If he said, "I am the light of the world," it was because he could also say, "He that hath seen me hath seen the Father;" and "the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many." And if he gave a commission to his disciples, it was to preach the Gospel — not science, or philosophy, or art — to all mankind; or if he gave a promise of the Holy Spirit, it was not that he might guide them into all the truth which Copernicus, or Newton, or Harvey, or Faraday, or Darwin

might discover: but into all the truth needed by men in seeking the way of life. And if we look at the writings of Paul, we shall soon learn that it was the Gospel, and that alone, which he professed to teach. On that theme he spoke with authority, "For I make known to you, brethren, as to the Gospel which was preached by me, that it is not after man; for neither did I receive it from man, nor was I taught it, but through revelation of Jesus Christ." And referring to the Sacred Writings of the Old Testament in the verse following my text, he uses this striking language, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for discipline, which is in righteousness, that the man of God may be complete, thoroughly furnished unto every good work." Timothy, to whom this was written, was a "man of God" in the sense intended by Paul, for he was a man charged with the duty of giving himself wholly to the work of the ministry, of preaching the word in season, out of season; and every Scripture inspired of God was useful to him in such a service.

But the question may rise to your lips, How many of the Sacred Writings were "inspired of God"? It is a fair question, calling for a candid answer; and if we are guided by the teaching of Paul and of Christ, the answer must be, every Scripture of the Old Testament. No other conclusion can be drawn from their language without doing violence to its obvious meaning. Modern scholarship, though patient and sharp-sighted, has discovered no facts directly opposed to this conclusion, no facts which justify a belief that either Christ or His apostles doubted the inspiration of any book of the Old Testament.

But what shall we say of Jesus Christ as a critic? Was He simply the child of His times? Did He bow to

human tradition? Had He no spiritual insight? no penetration? no love of truth? no power to detect and expose error? Is there any reason to question the veracity of Luke, when he says that Jesus at twelve years of age was found in the temple, sitting in the midst of the doctors, both hearing them and asking them questions;" while "all that heard Him were amazed at His understanding and His answers"? Is there the least evidence or likelihood that His study of the Sacred Writings was intermitted so much as a week during the next eighteen years? Or the least reason to imagine that it was not as honest and searching, as sagacious and fruitful as that of modern critics? And when, after the long period of preparation, He was at last engaged in religious teaching, what Pharisee or scribe, what Sadducee or lawyer, was able to convict Him of ignorance or of sin? They were amazed at His knowledge and put to silence by His wisdom. And, without intending to depreciate the learning of to-day, I may express my conviction that Jesus Christ was a profounder student of the Old Testament than any man since His time, and that He had a truer and deeper insight into the whole spirit and purpose of that volume than has been gained by any scholar of our day. If, then, the Old Testament account of the creation, the fall, and the deluge gives a correct idea of God's relation to the origin of the world and to the early history of mankind, Jesus Christ knew this to be the case, and we cannot wonder that He used the record as true; but if that account, properly interpreted, does not furnish a correct view of God's relation to the earth and man, during the first period, we are naturally surprised to find Him treating it with honor. And the same may be said of any other part of the Old Testament.

But this statement is not inconsistent with the use of earlier writings or even of select oral traditions by the author of Genesis, or of any historical book, nor does it affirm the literal accuracy of the narratives in every particular. Correctness of moral impression is the vital point, whether secured by minute description or by bold characterization conveyed by recording a few striking deeds. In painting a landscape so as to reproduce by means of his picture the impression which that landscape makes on the beholder's mind, an artist may not copy minutely any of the shrubs or trees, stones or fences, on its surface; he may give no single object the exact size or place which it has in nature; yet we recognize his picture as faithful to the original, and as bringing its salient points to mind more distinctly than the best photograph. In like manner it is conceivable that an inspired writer should depict the life of a people by means of a few characteristic actions selected out of thousands of a similar kind, or even by adding to those few actions certain features belonging to other acts of like character performed by the people. I do not say that this was ever done by the sacred writers, but that it might have been done without marring the essential truth of history. Yet only by a writer of the highest integrity and judgment; only by a writer who was raised above the moral plane of flattery or passion, could this liberty with facts have been safely taken.

And is it not clear that the prophets of Israel were men of this rare quality? Think of Samuel confronting the falsehood and disobedience of Saul with the question, "What is then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" — of Nathan pressing home to the conscience of David the lesson of

his parable by the bold sentence, "Thou art the man;" — of Elijah answering Ahab's reproach by the words, "I have not troubled Israel, but thou and thy father's house;" — of Micaiah repeating in mockery to the same king the lie of the king's favorite prophets, "Go up and prosper; for the Lord will deliver it into the hand of the king," but adding the ominous words, "I saw all Israel scattered upon the hills as sheep that have no shepherd;" — of Amos crying out to the devotees of the calf-worship, "Come to Bethel and transgress, to Gilgal and multiply transgression," "ye who turn judgment to wormwood, and cast down righteousness to the earth;" — of Isaiah addressing the Jews in terms like these, "Hear the word of the Lord, ye rulers of Sodom! Give ear to the law of our God, ye people of Gomorrah," "ye revolt more and more; every head is sick, and every heart faint;" — of Jeremiah saying to the people, "Because your fathers have forsaken me, saith the Lord, and have walked after other gods, . . . and ye have done worse than your fathers, . . . therefore will I cast you out of this land;" — and of Ezekiel, repeating to the exiles in Babylon God's description of their treatment of His messenger and His word, "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; and they hear thy words, but they do them not." Were these prophets men that flattered kings or catered for the good-will of friends? Were they mere representatives of the people and the age? outgrowths of the common religious life? Not so. Their inspiration was from above; they were men of God, men of the Spirit, watchmen, seers, reformers, martyrs, anointed by the Holy One to keep righteousness and faith alive in the earth. They were doubtless influenced greatly by their environment;

the life and language of their times were reflected in their teaching; but "from the shoulder upward" they towered above their contemporaries in spiritual insight and forethought and faith. They were God's ambassadors to Israel, and no one can show that they ever maligned the good or flattered the bad, that they ever gave a wrong impression of men or of nations to those whom they addressed, or a wrong view of God's judgment concerning the men or the nations spoken of. And this is the all-important matter in religious history; not the number of years and months in a king's reign, not the hour of the day when a given event took place, but the character of the king's reign, as revealed by his conduct, his moral attitude towards God and man. The same is true of a people. And, if I am not mistaken, it is precisely this essential part of religious history which is least likely to be modified or lost by copying and translating. It may be purposely changed, to conceal the fault of some hero, or to blacken the character of some foe; and this is sometimes done in secular history; but there is no ground for supposing that it has been done with the Sacred Writings. They not only seem, as we now read them, to have preserved the sayings of the prophets in their moral integrity, whether those sayings were severe or gentle, threatening or encouraging, but they seem to be no less faithful in recording both the good and the bad deeds of Jews as well as Gentiles. The heroic valor of David in his early life and his noble forbearance towards Saul, the Lord's anointed, are set down with no more distinctness than his adulterous connection with Bathsheba and his despicable murder of Uriah. Unflinching veracity is a marked trait of these historical books, and the statement of Josephus, that they were written by Moses and the

later prophets contemporary with the events recorded, has too much intrinsic probability to be set aside in view of any but the clearest evidence. And when we read the last verses of the first book of Chronicles, "Now the acts of David the king, the first and the last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that passed over him, and over Israel, and over all the kingdoms of the countries;" and the twenty-ninth verse of the ninth chapter of Second Chronicles, "Now the rest of the acts of Solomon, the first and the last, are they not written in the book (or words) of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer, concerning Jeroboam, the son of Nebat;" we have a glimpse of historical and biographical activity corresponding with the mission of prophets as religious teachers, and suggesting the responsible sources from which some of their number may have drawn the materials for the fragmentary and condensed Bible narratives.

But the limits appropriate to a sermon forbid any further discussion of this point. And I am ready to adopt the words of Professor Herrick, of the University of Ohio, as essentially correct, — namely, that "the Bible contains the successive stages of a revelation of God to men, in language so guided by him as to convey to its hearers the most perfect conceptions consistent with their situation and limitations. The humblest seeker need make no serious mistake in following its teachings as a guide to conduct and belief; the profoundest sage may find in it the stimulus for reflection and research. The book is self-consistent in spirit and in purpose from be-

ginning to end, although by no means homogeneous. The record is illustrated by narratives of failures and successes of man in his strivings after holiness. It records his misconceptions and sins, often without comment. It must therefore be examined by modern scholarship with a comprehensiveness of view capable of distinguishing the inspired record of what man thought, said, and did, and what God himself directed and revealed."

Let me urge you, then, as men who expect to serve God in the ministry of reconciliation, —

1. To examine all facts pertaining to the Bible with an open mind, ready to receive the truth, the whole truth, and nothing but the truth. It will not be perfectly easy to do this; but it is safe and honest to do it, and the Bible will not suffer in the end through your faithfulness. Impatience may urge you to settle questions at once; but reason will tell you that this is often impossible, and conscience will tell you that it is wrong.

2. To search the Scriptures for the light rather than for the darkness which they have. We do not think much about the spots on the face of the sun, but a great deal about the floods of beneficent light and heat that issue from it. There are dark spots on its surface, and to these some attention may properly be given; but it would be a mistake to think of them as of much use in the work of life. And the Sacred Writings are like the sun. There are dark places in them, whether due to transcription with marginal notes that afterwards found their way into the text, or to translation which is never absolutely perfect, or to the quality of the original text; but these places make up only a small part of the writings in question. We are to study the records chiefly for the truth which they reveal, and not for the clouds,

whether dense or rare, that may partly cover that truth. I think we should expect to find in the Old Testament what Jesus Christ found in it, and in the New Testament a still clearer revelation of the same religious truth.

3. To make use without fear of such knowledge and experience as you have, especially if the truth which you know has been sufficient to nourish the life of faith in other human souls. You cannot wait to become omniscient; to know in part is a distinct feature of probation; and the testimony of Paul concerning himself will be verified in your experience. If you defer preaching the Gospel until you "understand all mysteries and all knowledge," you will do none of it in the present life. Besides, I am always afraid of a man to whom the moral government of the universe is so simple a matter that he can easily tell what God ought to do in every possible emergency. Fear not, then, with the love of God in your hearts, and after these years of reverent study, to enter upon the work to which you are called. May the spirit and the word, invoked by prayer and examined with diligence, guide you step by step into all the truth which is necessary to qualify you still further for the ministry of Christ, in these days of questioning and of progress!

INSPIRATION OF THE PROPHETS AND APOSTLES.

Introduction.

I. *Reasons for this Study at the present time.*

A CORRECT view of the effect of divine inspiration on the teaching of those under its influence is extremely desirable: (1) in order that proper confidence may be placed in their teaching; (2) in order that definite views of Christian truth may be gained from it; and (3) in order that plausible objections to this truth may be answered.

This statement could have been made at any time since the Christian religion was first promulgated. But it may be made with special emphasis at the present time: (1) because the deniers of the authority of inspired teaching are now uncommonly numerous and active; and (2) because believers in the authority of inspired teaching are divided in judgment as to the range and nature of its authority, some thinking that this authority belongs to all such teaching, and others, that it belongs to such teaching when approved by the Christian consciousness.

II. *Reasons for limiting this Study to the Inspiration of the Prophets and Apostles.*

1. We have not time enough at our disposal for a thorough study of the inspiration of all the sacred

writers; (2) a study of the subject chosen may naturally be added to our more general treatment of the larger subject; (3) a study of this particular subject will be quite as likely to reveal the characteristics of divine inspiration as a study of the larger subject, and it is these characteristics which we especially desire to ascertain; and (4) the conclusions reached in a study of the inspiration of the prophets and apostles will determine in a great measure what view should be taken of the inspiration of the other sacred writers.

III. *Order of Topics in this Study.*

The subject of this course of study may be conveniently treated under three heads or parts: —

First. The Object sought by the Lord in giving inspiration to the apostles and prophets.

Second. The Characteristics of this inspiration in earlier and later times.

Third. The Fruits, both direct and indirect, of this inspiration.

IV. *Literature pertaining to the Subject.*

Davidson (S.), "Discourses on Prophecy;" Fairbairn (P.), "Prophecy: its distinctive Nature, special Function, and proper Interpretation;" Smith (R. Payne), "Prophecy a Preparation for Christ;" Leathes (S.), "Old Testament Prophecy, its Witness of divine Foreknowledge;" Gifford (E. H.), "Voices of the Prophets;" Smith (F. Robertson), "The Prophets in Israel and their Place in History;" Orelli (Von C.), "Old Testament Prophecy of the Completion of the Kingdom of God;" Kuenen (A.), "The Prophets and Prophecy in Israel;" Riehm (E.), "Messianic

Prophecy;" Gloag (P. J.), "Messianic Prophecy;" Edersheim (A.), "Prophecy and History in relation to the Messiah;" Knobel (A.), "Der Prophetismus der Hebräer;" Hofmann (J. C. K.), "Weissagung und Erfüllung;" Elliott (C.), "Old Testament Prophecy;" De Rothschild (C. & A.), "History and Literature of the Ancient Israelites" (vol. ii.); Ewald (H.), "Old Testament Prophets" (vol. ii.); Savile (B. W.), "Fulfilled Prophecy;" Adeney (W. F.), "The Hebrew Utopia; a Study of Messianic Prophecy."

Part First.

The Object sought by the Lord in giving Inspiration to the Prophets and Apostles.

According to the testimony of the Scriptures this object was the *salvation of men*, or, in other words, *to lead them to become true servants of God*, delighting in his character and doing his will. For nothing short of this will insure their highest welfare. To know the triune God as infinitely holy and merciful is their true blessedness. In the words of Jesus Christ, this knowledge is life eternal (John xvii. 3).

To establish this view of the object of inspiration we appeal (1), to the testimony of Jesus Christ concerning the object of his coming into the world; for it is safe to assume that the same object was sought in both cases. Jesus said to the Pharisees, "They who are well need not a physician, but they who are sick," and "I came not to call righteous men, but sinners" (Matt. ix. 12, 13); also to the people, "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. xi. 28); and again, "The Son of man came not to be ministered

to, but to minister, and to give his life a ransom for many" (Matt. xx. 28). "Ye are not willing to come to me, that ye may have life" (John v. 40). "I am the living bread that came down out of heaven. If any one eat of this bread, he will live forever; yea, and the bread which I will give is my flesh, for the life of the world" (John vi. 51). "And this is eternal life, that they know thee the only true God, and Jesus Christ, whom thou didst send" (John xvii. 3).

(2) To the testimony of the apostles concerning the object of Christ's mission to this world. "God so loved the world, that he gave his only begotten Son, that every one who believes on him should not perish, but have eternal life" (John iii. 16). For this verse may, on the whole, be referred with some confidence to the apostle who wrote the fourth Gospel. "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15). "For there is one God, one Mediator also between God and men, the man Christ Jesus; who gave himself a ransom for all" (1 Tim. ii. 5, 6). "And there is salvation in no other; for neither is there any other name under heaven, that is given among men, in which we must be saved" (Acts iv. 12). The apostles must have known the object of Christ's coming and ministry, and as their testimony agrees with his own there is left no place for doubt. The declared object of the incarnation, ministry, and death of Jesus Christ was the restoration of mankind to spiritual union with God.

(3) To the testimony of prophets and apostles as to the purpose of their own ministry (See *e. g.* Deut. x. 12, 13; xi. 13, 14; xviii. 18, 19; 1 Saml. xii. 1–25; xv. 22; 2 Saml. xii. 1–7, 13; 1 Kings xviii. 21, 39; Isa. i. 2, 3,

11–20; lv. 1–13). The words of Isaiah lv. 6, 7, may be quoted as an example: "Seek ye the Lord while he is to be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon" (See also Acts v. 20, 30–32; Rom. i. 16; 2 Cor. v. 20, 21; iv. 5, 6; Col. i. 22, 23). Thus an angel of the Lord said to the apostles, "Go, stand and speak in the temple to the people all the words of this life;" and the apostles said to the Sanhedrim, "We ought to obey God rather than man. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt as a Prince and a Savior, with his right hand, to give repentance to Israel, and remission of sins."

(4) To the testimony of prophets and apostles concerning the object of holy Scripture itself. Thus we read of the godly man, that "his delight is in the law of the Lord, and in his law doth he meditate day and night" (Ps. i. 2), and "The law of the Lord is perfect, restoring the soul" (Ps. xix. 7 f.). And again in the New Testament: "But do thou abide in the things which thou learnedst and wast assured of, knowing from what persons thou didst learn; and that from a babe thou hast known the Holy Scriptures, which are able to make thee wise to salvation, through faith which is in Christ Jesus" (2 Tim. iii. 14, 15), with which should be compared the words of Christ in John xvi. 7–15; for it is clear that sacred writings are one part of the fruit of inspiration, and that we may safely infer the object of inspiration in general from the object sought by Scripture.

From the passages cited under these four heads we conclude, *negatively* (1), that the principal object of inspi-

ration was not the communication of religious knowledge to men, though this was often involved in accomplishing that object, and was sometimes indispensable to it. (2) That the principal object of inspiration was, still less, the instruction of men in history, natural science, or mental philosophy. For such instruction is but remotely connected with spiritual renovation. It may be turned to good account in impressing religious truth on the mind, but it is scarcely necessary for that purpose.

And, *positively*, that the principal object of inspiration was to increase the moral and religious influence of prophets and apostles, in order through them to save men. Hence, if we may infer anything as to the nature of inspiration in prophets and apostles from the effect which it was meant to produce through them on other men, it must have been fitted —

1. To augment their religious knowledge by enabling them to apprehend truth adapted to them and to the people addressed by them. "As certainly as prophecy is a divine word, it always contains divine truth, in so far as truth can and ought to be comprehended at the given standpoint. All genuine pædagogy takes this course. It does not indeed teach the truth from the beginning in adequate form, but it never inculcates error as the initial stage of higher knowledge" (Orelli, p. 36). Knowledge of truth is always a primary source of impression. To clarify the spiritual vision of prophets and apostles, and at the same time place before their minds some pertinent truth, must have been to increase their religious influence over men.

2. To deepen their religious feeling. The action of the Spirit of God in their souls must have given impulse to conscience, to devout affection, to moral courage, to

the will, in order that persuasion might flow from lip and pen. This appears to be self-evident.

3. To secure a popular and impressive style. For no other style would have been adapted to move and persuade those who were addressed by prophets and apostles. Yet a popular and impressive style is the result of natural endowments and of suitable training, as well as of deep feeling. It is therefore to be presumed that the Spirit of God, when selecting men to be prophets or apostles, took account of their natural endowments and early training, at least in so far as these were needed for a timely and forcible expression of divine truth.

We are not, then, to be surprised at the boldest figures of speech in the language of inspired men. The object of their mission would lead us rather to expect every variety of style fitted to impress and move the moral and religious nature. If there is any difference between the language of intellect and the language of feeling, we should look for the latter rather than the former in a considerable part of the Bible. Both however would be in place, according to the special needs of the people in their changing conditions.

Part Second.

Characteristics of Prophetic and Apostolic Inspiration.

Our task in this part of the present study is to ascertain, if possible, the peculiarities which distinguish prophetic and apostolic inspiration from the ordinary gracious work of the Spirit. But this task is one of no little difficulty: 1st, because their inspiration is nowhere carefully explained by them in the Scriptures; 2d, because it cannot be identified with anything in ordinary

Christian experience; and 3d, because the whole Bible needs to be examined in order to learn the effects of it.

Yet something may be learned by considering the following particulars, viz., the significance of the name "prophet" in Hebrew and Greek; the significance of other names given to prophets in Scripture; the incidental explanations of the prophetic office or work; the prescribed tests of prophetic inspiration; the different ways of describing the Spirit's work in the prophet's soul; the actual ministry of the several prophets, including their miracles and teachings; and the conclusions of modern interpreters in respect to a prophet's office and work.

In like manner we shall consider the significance of the word "apostle" in the New Testament; the relation of the apostles of Christ to other disciples in the first age; the promise of Christ to send them the Holy Spirit in place of himself; the recorded fulfilment of that promise on the day of Pentecost and afterwards; the change in the apostles by reason of that fulfilment; the character of the apostolic teaching from that time forward; the estimate put upon the Old Testament by the apostles; and their claim of authority in teaching as compared with that of the ancient prophets.

A. Significance of the Hebrew and Greek words represented by the English term "prophets." — According to Gesenius the Hebrew word *nabhi* [נָבִיא] signifies "one who, impelled by a divine influence or by the divine Spirit, rebukes kings and nations, and predicts future events. . . . With the idea of a prophet was also primarily connected the idea that he spoke not his own thoughts, but what he received from God." It is from a verb which signifies "*to boil up, to boil forth,* as a foun-

tain ; hence, *to pour forth words* . . . Niphal, 1, *to speak under divine influence,* as a prophet ; *to prophesy.* The Hebrews used the passive forms, Niphal and Hithpael, in this verb, because they regarded the prophets as moved by a higher influence, rather than by their own powers. . . . This is the usual word for the utterance of the prophets, whether as reproving the wicked, or as predicting future events, or as announcing the commands of God." Fürst defines *nabhi,* [נָבִיא] thus ; " properly, *an announcer of divine oracles, a prophet,*" and the verb [נָבָא] *to spring forth, to stream forth, to be poured out, to bubble up,* of inspired human discourse, like the Greek, ῥέω ; hence, *to discourse, to speak, to propound, to announce. Nifal, to manifest oneself as an* (inspired) *speaker ;* hence, *to prophesy, to announce* (a communication from God). . . . The Nifal form is used in transactions which are carried out with impassioned excitement or inspiration, because in them activity and passivity are united." On the other hand, Dr. Edward L. Curtis says that " the word *nabhi,* is probably best to be connected directly with the Assyrian *nabû,* ' to speak, say, name, appoint,' " which appears in the name of the Assyrio-Babylonian god, Nebo, the speaker, or Mercury of the gods, who carried their messages to men. Moses was thus pre-eminently a prophet, Num. xii. 6 *sq.;* Deut. xvii. 15 ; Hos. xii. 13. Moses and Christ were the greatest of the prophets. In a strictly Biblical and Old Testament sense is Christ called " Our Prophet " (The Old Testament Student, Sept. 1886, p. 25). Perhaps it is safest to adhere to the common explanation given by Gesenius, Fürst, Knobel, and others.

Peter may have had in mind the Niphal sense of this verb when he wrote : " For no prophecy ever came by the will of man ; but men spoke from God, being moved

[φερόμενοι] by the Holy Spirit" (2 Pet. i. 21.) His language certainly expresses the idea of the Hebrew verb in the form generally used to signify an inspired utterance, and justifies us in relying upon that form as a clue to the nature of inspiration. Three peculiarities of the ancient prophets are therefore suggested by their designation: 1, that their speech was fervid, eloquent, powerful; 2, that it was occasioned by a divine influence on their souls; and 3, that it represented the mind of God, or the Spirit of God, — it was a divine message.

The designation *Nabhi*, is applied to Moses (Deut. xviii. 15, 18; xxxiv. 5; Hos. xii. 13), Samuel (1 Sam. iii. 20; 2 Chron. xxxv. 18), Nathan (2 Sam. vii. 2; xii. 25; 1 Kings i. 8; 1 Chron. xvii. 1; xxix. 29), Ahijah (1 Kings xi. 29; xiv. 2, 18), Shemaiah (2 Chron. xii. 5, 15), Iddo (2 Chron. xiii. 22; xv. 8), Elijah (1 Kings xviii. 22, 36; 2 Chron. xxi. 12; Mal. iii. 23), Elisha (1 Kings xix. 16; 2 Kings iii. 11; v. 8, 13; vi. 12; ix. 1), Jehu (1 Kings xvi. 7, 12), Jonah (2 Kings xiv. 25), Isaiah (2 Kings xix. 2; xx. 1, 11, 14), Jeremiah (Jer. i. 5; xx. 2; xxv. 2; xxviii. 5, 10, 11), Habakkuk (Hab. i. 1; iii. 1), Ezekiel (Ezek. ii. 5; xxxiii. 33), Haggai (Ezra v. 1; vi. 14; Hag. i. 1; ii. 1), Zechariah (Ezra v. 1; Zech. i. 1, 7), also to Enoch (Jude 14, the corresponding Greek word), Abraham (Gen. xx. 7), and an old man who is unnamed (1 Kings xiii. 11).

The Greek noun, προφήτης, is the Septuagint rendering of *nabhi*, and is brought over into English as "prophet." In classical Greek it signifies "*One who speaks for another*, especially *one who speaks for God*, and so interprets his will to man" (Liddell & Scott, sub voce). Thus it answers to the use of *nabhi* in Ex. vii. 1. The derivation of the word from πρόφημι suggests the idea of a fore-

teller, and this idea is the prevailing one in the English word "prophet," which is much more restricted in meaning than the word προφήτης in the Septuagint or classical writers. The name "prophets" is given in the New Testament to men "who possessed the *prophetic gift* or *charisma*, imparted by the Holy Spirit to the primitive churches. . . . They spoke more [than the "teachers"] from the impulse of immediate inspiration, from the light of a sudden revelation at the moment. . . . The idea of speaking from an *immediate revelation* seems here to be fundamental, as relating either to future events, or to the mind of the Spirit in general" (Robinson, sub voce). Similar is Thayer's definition: "*One who, moved by the Spirit of God, and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, especially future events, and in particular such as relate to the cause and Kingdom of God and to human salvation.*"

B. *The Significance of other Designations applied to the Hebrew Prophets.* — Three of these are *Rōĕh* (רֹאֶה), *Chōzĕh* (חוֹזֶה), and *Tsōphĕh* (צֹפֶה). The first two, *Rōeh* and *Chōzeh*, mean essentially the same. They are properly translated "seer," and were applied to the prophet as one who had peculiar insight imparted to him by the Spirit of God. This is Knobel's view. Gesenius and Fürst believe that prophets were called *seers*, because they were instructed by visions from God. "Strictly speaking," remarks Professor Green, "the 'prophet' denotes one who speaks in God's name and by his authority; the 'seer' one to whom is granted an insight into the will and purposes of God." Compare the following passages: 1 Sam. ix. 9, 19; 1 Chron. ix. 22; xxvi. 28; xxix. 29; 2 Chron. xvi. 7, 10. *Tsōpheh*, "watchman" or "watcher,"

is commonly regarded as pointing to the nature of the service which a prophet was expected to render the people. (See Isa. lii. 8; Jer. vi. 17; Ezek. iii. 17; xxxiii. 7; Micah vii. 4.)

To these may be added certain less characteristic designations, *e. g.* "man of God" (1 Sam. ii. 27; 1 Kings xiii. 1). This appellation is never given in the Old Testament to any but prophets, unless David be regarded an exception; yet David often asked counsel of God, and received instruction from him. (See 1 Sam. xxiii. 2 *sq.*; xxx. 8; 2 Sam. ii. 1; v. 19, 23 *sq.*) Besides, David was in the Spirit when he wrote the 110th Psalm; and doubtless the same was true of him whenever he was engaged in composing any of the psalms which were given a place in the Old Testament canon. The designation is used most frequently of Elisha, but also of Moses, of Samuel, of Elijah, of Shemaiah, and of certain unnamed prophets (*e. g.* 1 Sam. ii. 27; 1 Kings xiii. 1, 4, *sq.*; cf. Judges xiii. 6). "Servant of Jehovah" (2 Kings ix. 7, xvii. 13; 1 Kings xviii. 36; 2 Kings xiv. 25; Isa. xx. 2, 3). Moses is called "the servant of God" (1 Chron. vi. 49; 2 Chron. xxiv. 9; Neh. x. 29), and Daniel likewise (Dan. vi. 20). The two expressions, "man of God" and "servant of Jehovah," are practically synonymous, and are sometimes applied in a more general sense to religious men (Josh. v. 14 *sq.*; 1 Sam. xxv. 39; 1 Pet. ii. 16). "Messenger of Jehovah" (Isa. xliv. 26; Hag. i. 13; Mal. iii. 1). The fitness of this designation will be perceived by every one. "Man of the Spirit" (Hos. ix. 7). The reference in Hosea is doubtless to false prophets, but it shows that a prophet was supposed to be a man under the special influence of God's Spirit. (Cf. Zech. vii. 12.)

In the light of all these designations, Knobel says:

"The prophet is a man gifted with higher intelligence and filled with religious inspiration, standing in an immediate relation to God, and active as a servant of God, in behalf of divine and especially theocratic ends."

C. *Incidental explanation of the Office or Work of Prophets.* — In Exodus iv. 14–16, Jehovah is represented as saying to Moses: "Is not Aaron, the Levite, thy brother? I know that he can speak well. . . . Thou shalt speak to him and put words in his mouth. And he shall speak for thee to the people; and it shall be that he shall be to thee for mouth, and thou shalt be to him for God." Again, in Exodus vii. 1, 2, he repeats the same thought in fewer words: "See, I have given thee a god to Pharaoh; and Aaron, thy brother, shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send forth the children of Israel out of his land." Evidently the word "prophet" is here used to denote one who speaks in place of another, who is the mouthpiece, the word-bearer of another. He is not the author of his own message. His authority is the authority of the one for whom he speaks. And the same view of a prophet's work is expressed in Jeremiah i. 7, 9, and Ezekiel ii. 7; iii. 10, 11, 17: "But the Lord said unto me, Say not, I am a youth; for whatsoever I command thee thou shalt speak. . . . And the Lord put forth his hand and touched my mouth. And the Lord said unto me, Behold I put my words in thy mouth." So, too, in Ezekiel: "Thou shalt speak my words unto them; whether they will hear or whether they will forbear." "Son of man, all my words that I shall speak unto them, receive in thy heart, and hear with thine ears. And go, get thee to the captivity, to the children of thy people, and speak to them and tell

them: Thus saith the Lord; whether they will hear or whether they will forbear." "I have made thee a watchman unto the house of Israel: and thou shalt hear the word at my mouth, and give them warning from me." These incidental explanations of prophetic work clearly reveal its nature, and confirm the inference drawn from the designations applied to this class of men.

D. *Attestation of one's claim to the Office of a Prophet.* — Jesus Christ represents certain men as saying to him at the last day, "Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many miracles?" To whom he will answer, "I never knew you; depart from me, ye who work iniquity" (Matt. vii. 22, 23). These men are supposed to rely upon prophesying and miracles as the evidence of their having been accepted servants of Christ. And this is a proof that such evidence would be regarded as sufficient by the people. But it was not the only evidence possible, for the Scriptures specify: —

1. *Miraculous signs* (Ex. iv. 1–9; 1 Kings xvii. 1 *sq.*, xviii. 21 *sq.*; John iii. 2; v. 36). — To be conclusive, the signs must be such as only God could be supposed to give. But the evidence afforded by such signs is incontrovertible.

2. *Fulfilment of prediction* (Deut. xviii. 21, 22). — With this passage, which seems to lay down a general rule, compare 1 Kings xvii. 1; xviii. 1. Whether Elijah was known to be a prophet before his abrupt appearance thus described, we cannot tell; but it is safe to assume that Ahab knew the reason why a famine was threatened; and it is certain that the fulfilment of Elijah's prophecy was God's ratification of his office as well as of his prediction.

3. *Consecration to office by a well-known prophet.* — Thus Jehovah said unto Elijah at Sinai: "And Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room" (1 Kings xix. 16). The subsequent narrative does not speak of Elisha's being "anointed" by Elijah; but it says that on his return from the wilderness he found Elisha plowing with twelve yokes before him, and went over to him, and "cast his mantle to him" (1 Kings xix. 19). Evidently the young man understood this act to be symbolical, for after giving a feast to the people, "he went after Elijah, and ministered unto him" (1 Kings xix. 21). With this narrative we may compare the account of the use which Elisha made of Elijah's mantle at a later period (2 Kings ii. 13, 14). Nothing could be more natural than that God should set men apart to the prophetic office, as well as to the kingly (see 1 Sam. ix. 16; x. 1; xvi. 12, 13), by means of those who were known to be his messengers.

4. *Extraordinary power in preaching religious truth.* — We mention this with much hesitation, for the only illustration of it is the case of John the Baptist. (See Matt. iii. 2 *sq.*; Luke iii. 7–14; John x. 41.) Yet in his case there were miraculous signs preceding and following his birth which may have been taken into account by the people. The gift of effective speech was not, in itself alone, proof that one who possessed it was a true prophet of the Lord; but it was at least a minor qualification for the prophetic office, and it may have been specially cultivated in the schools of the prophets at Bethel and Gilgal.

It may also be added, that messages tending to lead the people from the service of Jehovah to the service of some other supposed god were to be regarded as evidence that the bearer of them was a false prophet (see Deut.

xiii. 1–5). Thus, in considering the claim of any man to the authority of a prophet, the people were required to scrutinize the object or tendency of his teaching; and were forbidden to believe that the true God was ever divided against himself or working to overthrow his own authority.

And there were abundant reasons for insisting upon these tests or evidences of prophetic standing. For in course of time, as might certainly have been expected, many false prophets appeared in Israel. (See 1 Kings xiii. 11–32, xxii. 6; Isa. ix. 15; Jer. v. 31, xiv. 14 *sq.*, xxiii. 15, 16, 25, 26, 32; xxvii. 14–16; xxviii. 1–17; xxix. 9, 21; and compare Edersheim, "Prophecy and History," pp. 150, 151.) From the narrative in 1 Kings xiii. 11–32, it may be seen: (1) That the inspiration of the ancient prophets was occasional, not constant. The same thing may be also inferred from what is said of the leading prophets of the Old Covenant, as Samuel, Elijah, Isaiah, Jeremiah, and others (see 2 Sam. vii. 3 *sq.*). (2) That some of them were men of very imperfect morality. The "old prophet" is said by the sacred writer to have lied: and there is only too much evidence that Elijah, Jeremiah, and Jonah were sometimes weak and peevish. (3) That in some way inspiration gave to prophets exceedingly strong evidence that their messages were from God. Otherwise it is impossible to see why "the man of God" should have been so severely punished (1 Kings xiii. 21–24).

From the other passages referred to above we infer: (1) That false prophets were, at certain times, numerous in Israel. (2) That, speaking generally, they were conscious deceivers, influenced by selfish motives. (3) That the people neglected to insist faithfully upon the tests

prescribed by the Lord, but listened to false prophets with delight, because they prophesied "smooth things." Yet (4) that none of their messages are incorporated in the Scriptures as true. It is not pretended that any of the Major or Minor Prophets belonged to this class. If the false prophets wrote anything their writings have perished, unless the words of Balaam are to be considered an exception. But we think them an exception, because Balaam, though a bad man, was taken possession of for the time being by the Spirit of God and made to declare his will (see Num. 23d and 24th chapters). Many suppose that the same was true of Caiaphas (John xi. 49). The case of the witch of Endor, consulted by Saul, is one that is even more doubtful. She may perhaps have deceived the king, though her prediction came to pass.

From the manner in which the prophetic office was guarded, and from the stern judgment denounced against false prophets, it is safe to infer, (1) that the teaching of prophets was considered sacred and authoritative, and (2) that it was rightly considered an expression of the divine will. In almost numberless cases the message is described as "the word of the Lord" to the prophet or to the people; we think it is never spoken of as *containing* the word of the Lord, as if a part of it might be rejected as human while the rest of it must be accepted as divine.

E. *Different ways of describing the Spirit's Relation to Prophets and their Work.* — These should be closely examined, because they are likely to suggest characteristics of prophetic inspiration.

Notice, then, (1) the expressions which are chosen to describe the agency of God in imparting the gift of inspiration. He is said (*a*) to *give* or *put* his Spirit on the prophets (Num. xi. 25, 29; Isa. xlii. 1); or (*b*) to *pour out*

his Spirit upon them (Isa. xliv. 3; Joel iii. 1, 2, Eng. Ver. ii. 28, 29). In such representations the Spirit of God is probably conceived of as an influence sent down by him upon the souls of chosen men, to qualify them for his service. The personality of the Giver, rather than of the gift, is suggested by these expressions. But the same form of speech is sometimes used when the gift of the divine Spirit is made to the people in general, and not merely to prophets (*e. g.* Neh. ix. 20; Ezek. xxxix. 29). It is also said (*c*) that *the hand* of *the Lord* was on the prophet (1 Kings xviii. 46; 2 Kings iii. 15; Ezek. i. 3, iii. 14, 22, viii. 1, xxxiii. 22, xxxvii. 1). "The hand of God" represents his power or energy put forth in action, and in these passages appears to denote a mighty if not irresistible influence of his Spirit.

Notice, also, (2) the expressions which describe the action of the Spirit on the prophet's soul. In these the action is made prominent rather than the Author of it, but they differ very slightly from those noticed under (1). The Spirit is said (*a*) to *be* or to *come* upon a prophet (Num. xxiv. 2; Judges xi. 29; 2 Chron. xv. 1, xx. 14). The verb used in these and similar places means literally to *be* or to *become*, but when followed by the preposition signifying *upon* it is properly translated to *come* or to *come to be*. For the preposition suggests the thought of something reaching the object from above. (*b*) Closely connected with this representation, and indeed complementing it, is another, that the Spirit of God *rests upon* the prophet (Num. xi. 26; 2 Kings ii. 15; Isa. xi. 2; cf. John i. 32). Thus the inspiration was not always, if ever, a mere lightning flash, which illuminated the prophet's mind for an instant and then vanished away, but in most cases a more or less permanent influence, though not per-

haps, unless in the case of Christ, uniform or uninterrupted or life-long. (*c*) "The hand of the Lord" is also said to *have fallen upon* the prophet (Ezek. viii. 1, xi. 5). This appears to represent the action of the Spirit on the prophet's mind as sudden and powerful. It certainly points to an influence coming from without and from above, and not to an impulse springing up within the prophet, or due to his own volition. The same is also true of a yet more striking expression: (*d*) "The Spirit of the Lord" is said to *rush upon*, or *come mightily upon* one (1 Sam. x. 6; xi. 6; xvi. 13; cf. xviii. 10, and Judges xiv. 19; xv. 14). Yet Saul, David, and Samson were not prophets, in the ordinary sense of the word, by reason of the divine influence which is said to have thus seized them; and we cannot appeal to the representation as one that properly describes the effect of inspiration upon men who were called to speak for God. It may have kindled enthusiasm, courage, heroism, without qualifying them to be spokesmen for God, without giving them any special message to the people. Again (*e*) the Spirit of God is said *to have clothed itself* with the prophet, as with a garment (Judges vi. 34; 1 Chron. xii. 18; 2 Chron. xxiv. 20). The figure is very expressive, and would almost justify the theory of verbal dictation, if it were the only figure in Scripture to set forth the relation of the divine Spirit to the prophet's agency. But it is not, and must therefore be interpreted in the light of other figurative expressions. Yet we may associate with it another biblical representation by which the Spirit is said (*f*) *to fill* the prophet (Deut. xxxiv. 9; Micah iii. 8; cf. Luke i. 15; Acts ii. 4; iv. 31; vi. 3, 5; ix. 17; xiii. 9). This representation, it will be observed, occurs more frequently in the New Testament than in the Old. Is there any reason for this?

Notice (3) the effect of this divine influence upon the souls of those subject to it. (*a*) It *incites* them to action (Judges xiii. 25; Jer. xx. 9). The language of Jeremiah concerning himself is stronger than that of the writer of Judges concerning Samson; but this is precisely what the circumstances would lead us to expect. (*b*) It *lifts them up* and *bears them away* (Ezek. iii. 12, 14; xi. 1, 24; 1 Kings xviii. 12). In Ezekiel's case the uplifting and transporting need not be regarded as physical events. If there was any change of place, the impulse to it was supernatural, but the movement natural. We do not, however, think there was any real change of place, for the prophet informs us that the spirit brought him "in the vision" into Chaldea. Compare the narrative of Luke concerning Philip in Acts viii. 26, 39, 40, where the language of verse 39 is very similar to that of Ezekiel. On the words, "the Spirit of the Lord caught away Philip," Dr. Hackett remarks: "The expression asserts that he left the eunuch suddenly, under the impulse of an urgent monition from above, but not that the mode of his departure was miraculous in any other respect." It is of course conceivable that Philip was so moved by the Spirit as to be little conscious of ordinary events in going to Azotus. (*c*) The Spirit is represented as *speaking in, with,* or *to* them (Num. xii. 6-8; 2 Sam. xxiii. 2; 1 Kings xxii. 24; Ezek. ii. 2; iii. 4 *sq.*; 22 *sq.*; viii. 3, 5). The *usual* expression employed to characterize a message as being from God is, "Thus saith the Lord," or "The word of the Lord came unto me," perhaps because thoughts are commonly conveyed from one person to another by means of speech. In the first twenty-eight chapters of Isaiah the formula appears with slight modifications, as many as forty-one

times, and in the writings of Jeremiah and Ezekiel its use is probably still more frequent. In the same chapters of Isaiah the word *burden* [מַשָּׂא] is applied nine times to the message which the prophet brings from God. This word signifies *that which is lifted up*, and is often applied to a threatening prophecy, burdensome alike to prophet and people. A clue to its meaning may perhaps be found in Jer. xxiii. 33–38; but it is sometimes used when the prophecy is favorable. (*d*) The Spirit *causes them to see visions* (Ezek. viii. 1 *sq.*; xi. 1; xxxvii. 1 *sq.*; xliii. 1 *sq.*; Dan. viii. 1 *sq.*; Micah iii. 6–8). This was a somewhat frequent method of revealing truth, — indeed, so frequent and natural that any inspired message might be called a vision (1 Sam iii. 15; 2 Sam. vii. 17; Isa. i. 1; xxix. 10–12; Obad. 1; Nah. 1). Visions were not the less from God because they were often seen by those who were asleep, and hence could be called dreams (Num. xii. 6; Dan. vii. 1; viii. 1, 18; Joel ii. 28; Matt. i. 20; ii. 12, 13, 19, 22; Acts ii. 17). Moreover, such dreams were not confined to prophets (Gen. xx. 3; xxxi. 24; xxxvii. 5, 9, 10; xli. 15, 25; 1 Sam. xxviii. 6; 1 Kings iii. 5; Matt. i. 24; xxvii. 19).

From these various representations we conclude —

1. That the influence called inspiration was recognized by the prophet as indubitably divine (cf. 1 Sam. iii. 7).

2. That it generally lifted him above his ordinary plane of devotion, conscientiousness, and courage.

3. That it qualified him to receive truth from God, and communicate the same just as God would have it communicated then and there, — the best practicable teaching.

4. That the truth entered his mind by means of inner faculties, answering to sight, hearing, taste, etc. Whether

his physical senses were used is uncertain. Are they used in dreams, or in abstract thought?

5. That the truth which was thus brought into his prepared mind was often well known to him before, and perhaps to the people. In such cases, his mission was to reiterate and reinforce the truth with all the fervor and authority imparted to him by the Spirit.

6. That still oftener the prophetic message was a reproof of known sins, accompanied with a prediction of judgments from God that could only be averted by repentance. That they could be thus averted was a truth almost always understood, if not expressed (Jer. xviii. 7–10; Jonah iii. 10; iv. 2). More than this, purposed judgment was sometimes averted by the intercessions of good men (Ex. xxxii. 14). "Nec statim sequitur ut, quia propheta prædixit, veniat quod prædixit. Non enim prædicit ut veniat, sed ne veniat" (Jerome).

F. *Ministry of the Prophets as described in the Bible.* — By a close study of prophetic service we may hope to ascertain some of the sources and conditions of the influence wielded by this order of men. "By their fruits ye shall know them," is the testimony of Jesus Christ. This too is the honored historical method to which so many resort; and it is desirable to learn by this method what was the effect of divine inspiration on the conscientiousness, religious zeal, and courage of the prophets. For these moral qualities must have had a great influence on their teaching. If they were raised to a high moral and religious state, by the Spirit of God, it will be difficult to believe them mistaken as to the will of God which they were moved to proclaim. The *impulsive* influence of the Holy Spirit must surely be at the same time *directive*, — must move the soul towards truth rather than falsehood.

(*a*) "*Enoch* walked with God, and was not; for God took him" (Gen. v. 24). This record affirms three things: First, that Enoch was a singularly devout and favored servant of God during most of his earthly life; second, that his earthly life came to an uncommon, but peaceful end; and third, that this end was effected by his assumption to God. And this ancient record is beautifully reproduced in Hebrews xi. 5: "By faith Enoch was translated that he should not see death; and he was not found, because God translated him." With these references must be associated the language of Jude: "And to these also Enoch, a seventh from Adam, prophesied, saying," etc. (verses 14, 15.)

(*b*) *Noah* is said to have "found favor in the eyes of Jehovah," when the earth was full of wickedness and was about to be destroyed by the deluge. Hence the impending flood was revealed to him (Gen. vi. 18 *sq.*; viii. 15 *sq.*); and after it was past, a promise was made to him that this kind of judgment should not be repeated (Gen. ix. 8 *sq.*). His words concerning his sons may also have been inspired (Gen. ix. 25), and according to Peter "he was a preacher of righteousness" (2 Pet. ii. 5; cf. 1 Pet. iii. 19, 20).

(*c*) *Abraham* is once called a prophet (Gen. xx. 7), and in many places God is said to have revealed to him his will (*e. g.*, Gen. xii. 1–7; xiii. 14–17; xv. 1–18, *sq.*; xvii. 1–21; xviii. 13, 14, 26, 32; xxi. 12, 13; xxii. 1, 2, 11, 12, 16–18). None of the messages which are said to have been received from God by Abraham occasion any particular surprise, except the command to go and offer up Isaac as a burnt-offering (Gen. xxii. 2). How shall this be explained? Not, surely, by denying that the command was from God. For there is nothing in the narrative but

the nature of the command itself which can justify this denial, and in studying the command we should bear in mind: (1) That it was given to test and improve the faith of Abraham in God. (2) That it was to be revoked as soon as his faith had been fully tested. (3) That God had given to the patriarch ample proof of his purpose to bless Isaac as heir of the promises. (4) That Abraham believed in God as One who was able to raise Isaac from the dead (Heb. xi. 17–19). (5) That God has a perfect right to require the sacrifice of life for moral ends.

(*d*) *Moses* was educated as an Egyptian prince, the adopted son of the Pharaoh's daughter; but after he came to manhood, his faith in God and love to God's people were so strong that he turned his back on the court (Heb. xi. 24), and cast in his lot with the oppressed Hebrews. Forty years of shepherd life matured his faith, though it made him possibly less confident in himself. But after his call to return to Egypt and lead Israel out of bondage, he was pre-eminent as a prophet and leader, —

1. For his faith in Jehovah. Only once does this faith seem to have failed (Num. xx. 10–12; xxvii. 14; Deut. xxxii. 51). At other times it was exceptionally strong; (*e. g.*, Ex. xxxii. 32, 33; xxxiii. 12, 23).

2. For his steadfastness of purpose. As far as we know, this was only once shaken by the people (Num. xiv. 39; Deut. ix. 13 f.).

3. For his self-forgetfulness. His great career was thrust upon him (Ex. iii. 11, 13; iv. 1, 10, 13 *sq.*; Num. xiv. 12 *sq.*; xxvii. 15–17; xi. 25–29).

It is difficult to believe that such a man was deceived or was a deceiver. If the Pentateuch is at all credible, he was what we have said; and if he was what we have said, the substance of his teaching was divine (comp.

Luke xvi. 31). Is there any part of it which must be rejected as immoral? Some answer, "Yes," because, as they aver, the laws of Moses provide for (1) domestic slavery, (2) free divorce, (3) blood-revenge, and (4) extermination of the Canaanites. (Ex. xxi. 2–11, 20, 21; Deut. xv. 16, 17; Lev. xxv. 8–13, 39–45; Deut. xxiv. 1–4; Num. xxxv. 6, 11–32; Deut. vii. 1–5, 16–26.) But we may look upon the first three as evil customs, tolerated but not approved, curtailed though not forbidden, because of the hardness of the people's hearts (Matt. xix. 8). The fourth was necessary and just, for the reasons mentioned in the record. (Deut. xviii. 9–12; xii. 30, 31; xx. 16–18; Ex. xxiii. 33; comp. Gen. xix. 13–16.) As a whole, the laws of Moses tended toward perfect morality in conduct; and in no case, when properly interpreted in the light of existing usages, did they encourage wickedness. "Even the wars of extermination were the expression in act of the utter antagonism between good and evil, — the cause of God and that of his enemies. And when Saul spared Agag, it was from no excess of charity, no glimpse of a higher morality; it was an act of moral weakness" (Lux Mundi, p. 73).

But does not the law in Deuteronomy differ from that in Exodus, Leviticus, and Numbers? Certainly not in principles, and in details no farther than the changed circumstances had in mind seemed to require. But we cannot treat this question thoroughly, without discussing the principal points concerning the authorship of the Pentateuch, which is foreign to our purpose. We assume, and in our opinion on sufficient grounds, that the legislation of the Pentateuch is substantially Mosaic, and connect it therefore with the prophet and lawgiver of that name.

(*d*) *Deborah* is called a "prophetess" (Judges iv. 4), and through her God appears to have predicted the deliverance of Israel from Jabin and to have prescribed the plan of campaign (Judges iv. 6–9). After the fulfilment of this prediction in the way pointed out, Deborah and Barak are said to have sung a triumphal ode, preserved in the fifth chapter of Judges. In this ode a blessing is pronounced on Jael, the wife of Heber, for slaying Sisera in her tent. Is it credible that the Spirit of God approved her act? In answering this question we must bear in mind (1) that Jabin had "mightily oppressed" Israel during twenty years (Judges iv. 3). (2) That the Kenites were a nomadic and apparently ascetic tribe, dwelling in tents (see 2 Kings x. 15–17, 23 *sq.*; 1 Chron. ii. 55; Jer. xxxv. 6, 7), and probably worshippers of Jehovah. (3) That they were allied to Israel through Abraham's marriage of Keturah and Moses' marriage of Jethro's daughter (Gen. xxv. 1; Ex. ii. 15, 16; Judges i. 16; iv. 11). (4) That they seem to have been almost always friendly to Israel, — a fact which Sisera doubtless knew. Yet "there was peace between Jabin the king of Hazor and the house of Heber the Kenite" (Judges iv. 17). (5) That the age was one of violence and blood. The entire book of Judges is evidence of this. (6) The Song of Deborah need not be understood to approve every feature of Jael's act, but only, at most, the patriotic and religious intent of it. In a similar way the faith of Rahab is commended in Heb. xi. 31, though it is unnecessary to suppose that the sacred writer believed her conduct in all respects right. The revelation of God's will was progressive, and in every case adapted to the habits and moral condition of those addressed. Says Arnold of Rugby: "The spirit of the commendation of

Jael is that God allows largely for ignorance where he finds sincerity; that they who serve him honestly up to the measure of their knowledge are, according to the general course of his providence, encouraged and blessed."

(*e*) *Samuel*, next to Moses, was the most efficient prophet in Israel. Called to this service in early life, he was sole judge of the tribes for many years. He inducted into office the first king of Israel, and when that king proved disobedient to God, anointed David his successor. Finally, he established schools in which young men were trained for prophetic service. How, then, did he bear himself under the influence of the Spirit? Was he endued with a power from on high which impelled and directed him aright in his work? Or was he not?

Upon a careful study of the record it will be evident: (1) That, under the influence of the Spirit, he was a man of great moral courage (1 Saml. iii. 11–18; xiii. 13, 14; xv. 15, 17, 18, 22, 23 *sq.*). (2) That he was a man of the highest integrity, sincere, plain-spoken, incorruptible (1 Saml. xii. 1–5, 13–15, 20–22; xv. 22). (3) That he was a man of uncommon prayerfulness (1 Saml. vii. 5, 8, 9; viii. 6, 21; xii. 17–19, 23).

If then any doubt is entertained concerning the effect of divine inspiration on the teaching of Samuel, that doubt must spring from the nature of the teaching and not from the character of the prophet. For the whole record bears testimony to his integrity and devotion. Nor is there any evidence that he was self-deceived or fanatical. Some of the messages which he brought from God were stern (*e. g.* 1 Saml. xv. 3); but were any of them unjust? Was the command to destroy Amalek utterly, inconsistent with the goodness of God? If so, was not the destruction of Sodom or of Pompeii equally

inconsistent with that goodness? The only difference between the two cases is simply this, that in one God made use of physical forces, and in the other of men, to destroy the wicked. And it would not be hard to show that, if the children of Israel were to do anything as a nation in the service of God, they must be taught to conquer enemies who could not be won. The neighboring Amalekites appear to have been vicious and implacable, and we have no right to assume that their utter overthrow and extinction were either unjust or unmerciful.

(*f*) *Nathan.* The career of this prophet is briefly described (2 Saml. vii. 2–17; xii. 1–14, 25; 1 Kings i. 11 *sq.*, 22 *sq.*, 34 *sq.*; 1 Chron. xxix. 29; 2 Chron. ix. 29); but what is said gives the reader a high opinion of his character and sagacity. Especially skilful, and at the same time bold and true, was his course with David after the king's great sin (2 Saml. xii. 1–14). It seems probable that he was instructed by Samuel and endorsed by him as a genuine prophet. He lived far on into the reign of Solomon, perhaps to its close, though this is scarcely probable. His principal writings seem to have been biographies of David and Solomon, or annals of their reigns. And it has been well said, "that the biography of David and Solomon by Nathan is, of all the losses which antiquity sacred or profane has sustained, the most deplorable" (Dict. of the Bible). There are no good reasons in the known life or teaching of Nathan to call in question the truth of his messages from the Lord.

(*g*) *Gad* was another prophet or seer in the reign of David (1 Saml. xxii. 5; 2 Saml. xxiv. 12–14, 18, 19; 1 Chron. xxi. 9 *sq.*; xxix. 29; 2 Chron. xxix. 25), but the notices of his life are likewise brief. Yet brief as they

are, they justify us in believing him to have been a true servant of God, and his communication from the Lord genuine. Very interesting is the language of 1 Chron. xxix. 29, "Now the acts of David the king, the first and the last, behold, they are written in the history (words) of Samuel the seer, and in the history (words) of Nathan the prophet, and in the history (words) of Gad the seer." Interesting too is the statement in 2 Chron. xxix. 25, that King Hezekiah set "the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David and of Gad the king's seer, and Nathan the prophet; for the commandment was of the Lord by his prophets." It is, therefore, reasonable to ascribe to Gad as high a character and position as we ascribe to Nathan.

Not much is recorded concerning *Ahijah*, the Shilonite, (1 Kings xi. 29 *sq.*; xiv. 2), *Shemaiah*, the man of God, (1 Kings xii. 22; 2 Chron. xi. 2; xii. 15), and *Iddo*, the seer, (2 Chron. ix. 29; xii. 15; xiii. 22). It is however, worthy of remark that Shemaiah and Iddo wrote narratives of the kings under whom they lived, — narratives that were evidently known to the writer of the Chronicles, and were probably consulted in preparing his narrative.

(*h*) *Elijah* was a prophet of extraordinary character and career. "His rare, sudden, and brief appearances, his undaunted courage and fiery zeal, the brilliancy of his triumphs, the pathos of his despondency, the glory of his departure, and the calm beauty of his reappearance on the Mount of Transfiguration, throw such a halo of brightness around him as is equalled by none of his compeers in the sacred story" (Smith's Dict. of Bible, Art. *Elijah*).

Elijah met Ahab, the wicked king of Israel, at four

different times, (1) before the drought and famine (1 Kings xvii. 1 *sq.*); (2) after the drought had continued more than three years (1 Kings xviii. 17, 18); (3) on Carmel with the people and Baal-priests (1 Kings xviii. 20 *sq.*, 41); (4) after Naboth's death (1 Kings xxi. 17–24). With Ahijah, the son and successor of Ahab, he seems to have met but once (2 Kings i. 15–17). And to Jehoram, the apostate son of Jehoshaphat, he sent a letter denouncing the judgment of God upon him (2 Chron. xxi. 12–15). These were the great public acts of his ministry. Of miracles in private only a few are recorded (1 Kings xvii. 6, 13–24; xix. 6–8; 2 Kings ii. 8), but they were beneficent and striking. Notice (1) the bringing of food by ravens (1 Kings xvii. 6); (2) the constant replenishing of the meal and oil (1 Kings xvii. 16); (3) the resuscitation of the widow's dead son (1 Kings xvii. 17–23); (4) the cake and flask of water brought by an angel (1 Kings xix. 5–8); and (5) the parting of the waters of the Jordan when smitten by Elijah (2 Kings ii. 8).

It is worthy of remark that James (v. 17, 18) represents the withholding of rain during three years and six months as an answer to Elijah's prayer, and the giving of rain at the close of that terrible drought as likewise an answer to his prayer. These statements are entirely credible, though the Old Testament nowhere suggests the former, and only doubtfully the latter (see 1 Kings xviii. 1, and 41–44). But they agree perfectly with all we know of the prophet's character, and are very suggestive of the incompleteness of the narrative in the books of Kings.

Brief as the story of Elijah's work is, it warrants a belief that he had extraordinary qualifications for it. Physically, mentally, and religiously he was fitted for his

task. His was a very strange and imposing figure. Under the influence of the Spirit of God he was capable of most decisive action. His first appearance to the king seemed like a thunderbolt out of a clear sky. It was a time when apostasy must be confronted with judgment. Ahab and Jezebel, defying the power of Jehovah, had openly set up the worship of Baal and Ashtoreth in the northern kingdom. Men who served the Lord were in mortal terror, and paid their vows to him in secret. This fact presupposes relentless persecution on the part of the rulers who introduced the new religion. No wonder, then, that a prophet stern and terrible, of few words and mighty deeds, was selected for such a crisis. The propriety of his bearing must be judged by the work which was needed at that time.

There is no reason to doubt the integrity, veracity, or sincerity of Elijah. If the events recorded really took place, he was beyond question God's messenger to Ahab and the people. The very weakness of his faith when fleeing into the desert from the fury of Jezebel, is an argument for the truth of the narrative, and for the inspiration of the prophet on other occasions.

But Elijah is accused of being bloodthirsty in two instances, namely, when he slew the priests of Baal at the foot of Carmel (1 Kings xviii. 40), and when he called down fire from heaven to consume the soldiers sent by the king to take him by force (2 Kings i. 10, 12). In answer to this accusation, it may be said, first, that the prophet is not represented as having been influenced on either occasion by feelings of personal ambition or revenge; secondly, that in both instances he was sustained by the action of Jehovah; and, thirdly, that the despised authority of the true God seems to have been thus vindicated in

the only way which would have been then effectual. Says Kitto: "The awful destruction by fire from heaven — that is, we suppose, by lightning — at the word of Elijah, of the two first parties sent to apprehend him, must have tended powerfully to impress upon the nation the fact that the Lord still asserted his right to reign over them, and would be known to them in his protesting judgments, since they would not know him in his mercies. Elijah's cheerfully going with the third party, the leader of which approached him with humble entreaties, must have suggested that the door to those mercies was still open to all who becomingly approached it. This was practical preaching, of the kind that this people could most easily understand." Would any one have charged the prophet with being blood-thirsty, if he had called to his defence a body of heroic men and slain the troops that came to seize him? We think not. Why then should he be stigmatized as cruel, because he called upon God to defend him?

(*i*) *Micaiah* was a contemporary of Elijah, though it is not said that they ever met. All that we know concerning him is contained in 1 Kings xxii. 8, 14–28, and 2 Chron. xviii. 7, 13–27. But the passage in Chronicles repeats almost verbally the one in Kings. The reluctance of Ahab to consult Micaiah, and his reason for that reluctance, are powerful testimonies in the prophet's favor. He was no courtier, but a servant of the Lord, and so, naturally enough, he had often prophesied evil rather than good respecting the king. His words on the occasion described in 1 Kings xxii. were first ironical, and understood by Ahab to be so, then afterwards sincere but ominous. In a striking, dramatic form of representation, he declared that God was using a lying spirit in the

king's prophets to bring about his death at Ramoth Gilead. He would be slain because it was the will of the Lord that he should perish; but his going up to the war was due to the false predictions of his prophets.

(*j*) *Elisha* seems to have been a young man of substance when he was called by Elijah, at God's command, to be his attendant and successor (1 Kings xix. 16, 19–21). In response to the call he promptly forsook his business and became the prophet's minister. Why he was thus associated with the older prophet a number of years can only be conjectured. He could probably be of some service to Elijah (Luther needed his Melanchthon) as Elijah could be of much service to him (Melanchthon needed Luther). But he does not appear to have performed any strictly prophetic work until Elijah had been taken up. In 2 Kings iii. 11, he is described as one "who poured water on the hands of Elijah."

Elisha's career as a prophet was distinguished by the number and character of the miracles attending it. They were as follows: 1. dividing the waters of the Jordan (2 Kings ii. 14); 2. healing the fountain near Jericho (2 Kings ii. 21, 22); 3. rending of forty-two children by she-bears (2 Kings ii. 24); 4. water from the way of Edom (2 Kings iii. 20); 5. increase of oil in the widow's pot (2 Kings iv. 2–7); 6. bringing to life the Shunamite's son (2 Kings iv. 33–36); 7. poison neutralized by putting meal in the pot (2 Kings iv. 41); 8. loaves multiplied, twenty for a hundred men (2 Kings iv. 43, 44); 9. cleansing Naaman's leprosy (2 Kings v. 10, 14); 10. Gehazi smitten with leprosy (2 Kings v. 27); 11. axe-head of iron made to swim (2 Kings vi. 5–7); 12. eyes of Elisha's servant opened (2 Kings vi. 17); 13. Syrian army blinded (2 Kings vi. 18); 14. man raised to life by touching Elisha's bones (2 Kings xiii. 21).

If we examine the record to ascertain what kind of messages he brought from God, they will be found to have been, for the most part, predictions of particular events, *e. g.*: 1. healing of the waters at Jericho (2 Kings ii. 21); 2. trenches to be filled with water without rain (2 Kings iii. 17); 3. delivery of the Moabites into the hands of Israel and Judah (2 Kings iii. 18); 4. increase of the widow's oil (2 Kings iv. 4); 5. birth of a son to the Shunamitess (2 Kings iv. 16); 6. sufficiency of bread for the people (2 Kings iv. 43); 7. cleansing of Naaman in Jordan (2 Kings v. 8, 10); 8. punishment of Gehazi by leprosy (2 Kings v. 27); 9. place of secret camps of Syrians (2 Kings vi. 9); 10. unseen defenders asserted (2 Kings vi. 16); 11. way for the blinded Syrians to go (2 Kings vi. 19); 12. king's coming to slay Elisha (2. Kings vi. 32); 13. abundant food on the morrow (2 Kings vii. 1); 14. unbelieving captain's death before eating this food (2 Kings vii. 2); 15. approach of a seven years' famine (2 Kings viii. 1); 16. death of Ben-hadad (2 Kings viii. 10); 17. reign and evil-doing of Hazael (2 Kings viii. 12, 13); 18. destruction of Ahab's house by Jehu (2 Kings ix. 6–10); 19. three victories only by Israel over Syria (2 Kings xiii. 15–19).

It has been said that many of the predictions and miracles of Elisha are too insignificant morally, if not essentially, to be ascribed to God. It is degrading to God to suppose him the author of them. "But if this degradation is inherent in false worship, it is no less a principle in true religion to adjust itself to a state of things already existing, and out of the forms of the alien or the false to produce the power of the true. Thus Elisha appears to have met the habits of his fellow-countrymen" (McClintock and Strong).

In looking at the prophetic work of Elisha as compared

with that of Elijah, it is important to bear in mind, *first*, the changed religious condition of the people. The battle with avowed heathenism was fought by Elijah, and a real victory gained. Jehovah was known by all Israel to be mightier than Baal. The false religion was in real disgrace, however strongly any of the people might be inclined to favor it. *Secondly*, the change of dynasty. A large part of Elisha's prophetic activity was under Jehu and persons of his family. But Jehu was anointed king by a young man sent from Elisha, and his first effort was to put down the family of Ahab and the worship of Baal. He professed and perhaps cherished great zeal for Jehovah, though maintaining the calves at Bethel and Dan. He and his family always sought to be on friendly terms with Elisha, and Elisha is believed to have exercised his prophetic gift forty-five years under Jehu, Jehoahaz, and Joash. *Thirdly*, the natural disposition of Elisha was probably gentle, while Elijah's was stern. The younger prophet appears to have had property, and to have lived much of the time in cities, while the older prophet was apparently a man of the field and forest, indifferent to the comforts of life. Each was adapted to the work assigned him by the Lord, but Elisha had not the moral grandeur and force of his master. Yet we discover no traces of failure on his part in doing the work to which he was called.

The only serious criticisms of his conduct are founded on the narratives in 2 Kings ii. 23, 24, and in 2 Kings vi. 19, which may be briefly considered. In the former passage, it is said that, "as he went up to Bethel, . . . there came forth young lads out of the city, and mocked him . . . And he turned back, and looked on them, and cursed them in the name of Jehovah. And there came forth

two she-bears out of the wood, and tore of them forty and two boys" (Conant's version). Is it not morally certain that the prophet was irritated and vengeful on this occasion? Our judgment of his course should take into account the following particulars: 1. That the children were from Bethel where the calf worship was centralized. 2. That their mockery was bitter and open, representing, no doubt, the popular feeling of the place. 3. That this was Elisha's first appearance, as an independent prophet, where idolatry reigned (comp. Acts v. 5–6). 4. That his invoking the judgment of Jehovah upon the mockers seems to have been prophetic. 5. That with our imperfect knowledge of the circumstances, we cannot safely condemn the prophet's action as unwise or harsh, though it would seem to be so in our day.

In the latter passage, Elisha is represented as saying to the blinded Syrians in Dothan, where they had come to seize him by force, "This is not the way, neither is this the city; follow me and I will bring you to the man whom ye seek. And he led them to Samaria." On this narrative we submit the following remarks: 1. That the blinded Syrians could not identify Elisha in Dothan. 2. That he was under no obligation to make himself known to them there. 3. That Dothan was not the city where he would do this, or where they would find him. 4. That he promised to lead them to the man whom they sought, and did so, though in a place of his own selection. 5. That when this had been done, he dealt with them kindly and, indeed, generously; and 6. That his course appears to have been sanctioned at every step by the Lord. It is also conceivable, that Elisha's words to the Syrian bands were uttered in a tone of bold irony, which they dared not resent or disobey, though they were not deceived by

them. Compare Elisha's words to Hazael (2 Kings viii. 10). "Go, and say to him, Thou wilt certainly recover; but Jehovah has showed me that he will surely die." The first part is ironical, being the words which Hazael would report, and which would have been true so far as the effect of the king's sickness was concerned; and the second is sadly sincere, because Jehovah had revealed to the prophet Hazael's treachery, which was to effect the king's death. We follow the most obvious sense of the Hebrew in our translation of the verse.

The most surprising miracle connected with Elisha is described in 2 Kings xiii. 21: "And it came to pass as they were burying a man, that, behold, they spied a band; and they cast the man into the sepulchre of Elisha; and the man came and touched the bones of Elisha, and he revived and stood up on his feet." On this narrative Dr. Conant writes: "Compare the miracles of healing wrought by the touch of handkerchiefs and aprons, from the person of the apostle Paul (Acts xix. 11, 12). . . . In this case, there was a fitting occasion for miraculous agency, to perpetuate the influence of Elisha's teaching and example." "No doubt," says the Speaker's Commentary, "the primary effect was greatly to increase the reverence of the Israelites for the memory of Elisha, to lend force to his teaching, and especially to add weight to his unfulfilled prophecies, as that concerning the coming triumphs of Israel over Syria. In the extreme state of depression to which the Israelites were now reduced, a very signal miracle may have been needed to encourage and reassure them."

(*k*) *Jonah* must have entered upon his prophetic work either before, or during the first part of, the reign of Jeroboam II., king of Israel, say between 820 and 780

before Christ, though the exact time cannot be ascertained. For it is written in 2 Kings xiv. 25, that "he [Jeroboam II], restored the border of Israel from the entering in of Hamath unto the sea of the Arabah, according to the word of Jehovah, the God of Israel, by the hand of his servant, Jonah, the son of Amittai, the prophet, of Gath-hepher."

Yet the distinctive and remarkable service of Jonah was that of going to Nineveh, a heathen city, and warning the people of its speedy destruction. This service he was most unwilling to perform, chiefly, it appears, (Jonah iv. 2) because he imagined that his preaching might lead to the repentance and deliverance of the Ninevites, and so perhaps to his own disgrace. Strangely enough he attempted to flee from the presence of Jehovah,—as if the Spirit of God had left him to fall into the heathen error of fancying that Jehovah was only a local divinity from whose sway he could escape (see John vii. 17, and consider what is implied by this saying of Jesus). But the prophet soon learned his mistake, and by a singular miracle was preserved alive, and sent to Nineveh to deliver God's message. The people were greatly moved by his preaching, and, as they repented and called upon God for mercy, the destruction of Nineveh was postponed. This filled the prophet's soul with bitterness; but the Lord condescended to teach him the unreasonableness of his anger (Jonah iv. 1–11).

That the book of Jonah is a piece of true history, and not an allegory, may be inferred, (1) from the references to it in the teaching of Christ (Matt. xii. 39–41; xvi. 4; Luke xi. 29–30); (2) from the *prima facie* import of the book itself; (3) from the improbability that a Hebrew writer would ascribe such waywardness to a true prophet

in an allegory; (4) from the want of any motive for such an allegory in the known belief of Israelites; and (5) from the fact that there was a prophet of that very name.

If now, as may be assumed, the book of Jonah was written by the prophet himself, it should be noticed: —

1. That it seems to be a perfectly honest narrative. In this respect it resembles the four Gospels. The prophet does not spare himself, but describes his own disobedience, wrath, bitterness, and despondency, without any perceptible effort to make them appear less sinful than they were.

2. That it shows the mercy of God toward the heathen, or rather towards all mankind. The lesson of the book in this respect is profoundly Christian. Jonah was sent on a mission which no one could discharge with satisfaction who did not love his enemies.

3. That it illustrates the truth afterwards so clearly taught by Jeremiah (xviii. 7–10 also xxvi. 2 *sq.*, 18, 19; xxxvi. 2, 3), that many of the predictions of God should be interpreted as conditional, not absolute, as founded on the assumption that present states of heart and life continue unchanged. This truth seems to have been well understood by the prophets from the time of Moses (Deut. xxx. 10 *sq.*). Compare Orelli (Von. C.) "Old Testament Prophecy," etc. p. 51; Briggs (C. A.) "Messianic Prophecy," p. 58.

(*l*) *Isaiah* prophesied in the days of Uzziah (who reigned fifty-two years), Jotham (sixteen years), Ahaz (sixteen years), and Hezekiah (twenty-nine years), kings of Judah. How long before the death of Uzziah (Isa. vi. 1) he began to prophesy we are not told, but reference is made (in 2 Chron. xxvi. 22) to a history which he wrote of Uzziah's reign. If his prophetic work began three years before Uzziah's death and continued through the whole of Heze-

kiah's reign, it covered a period of not less than sixty-five years, and he must have lived to the age of eighty-five or ninety. His character was noble. His bearing appears to have been worthy of his office (Isa. vii. 3–17; 2 Kings xix. 2–7, 20–34; Isa. xxxvii. 6, 7, 21–35; xxxviii. 1–8, 21). His spiritual preparation for that office may best be inferred from the language of Isa. vi. 5 *sq.*, and the character of the people to whom he was sent with the word of the Lord from the later verses of the same chapter. This chapter is supposed by many to be a description of his first call to the prophetic office, but it is considered by others a renewed and solemn consecration to that office. In either case, it powerfully depicts the holy majesty of Jehovah, the spirit of penitence and obedience in the prophet, and the hard task assigned to him by the Lord. He was virtually informed that only a small part of the people (a tenth) would listen to the word of the Lord: the greater part would be hardened by it. Yet, like Ezekiel at a later date, he must declare the messages entrusted to him whether men would hear or forbear. And this he did. His prophecies are of such a character as to forbid the thought of misrepresentation on his part. They inculcate the highest integrity and faith in God. If there is any one part of the Old Testament which rises more nearly to the plane of the New Testament than the rest, it is "the vision of Isaiah." We have therefore ample reason to believe his testimony when he claims to have had his messages from the Lord.

Isaiah was not a miracle-worker, like Elijah or Elisha; but on one occasion (see 2 Kings xx. 11) a remarkable "sign" was granted to king Hezekiah in answer to the prophet's request; for God, it is said, "brought the shadow ten steps backward by which it had gone down on the dial

of Ahaz." No miracle can be explained; but we may fairly object to the assertion, that the sun went back in the sky,— or that the rotary motion of the earth was reversed,— because the shadow went back on the steps. We do not know *how* the shadow was made to go back, but if there was no miracle in nature at the time, if only a very rare phenomenon was revealed to the prophet, that it might be a sign to the king, the following explanation is possible. In certain uncommon states of the atmosphere false suns are seen, east or west of the real sun. If such an event occurred at the time referred to, and the light from the real sun and from its western image had been intercepted by a cloud in the lower air, while the light from the eastern image met with no obstruction, the shadow on the dial would have gone back, as the record declares. We are indebted to a writer in the "Sunday School Times" for this explanation of the sign given to Hezekiah. The properly miraculous element in the transaction was the revelation to the prophet of the very unusual phenomenon about to appear. (See also note on verse ix. in "The Bible Commentary.")

(*m*) *Jeremiah* was a priest whose home was at Anathoth, about three miles N. N. E. of Jerusalem. In early life (but how early we cannot tell) he was called to serve God as a prophet. But he was reluctant to obey the call. The times were out of joint. The southern kingdom was in a disordered condition, verging towards overthrow. The people of it were for the most part idolatrous, unbelieving, licentious. They would not hearken to the word of the Lord, or trust in his power to deliver them from their enemies. A true prophet would therefore bring them no welcome message. His words would provoke anger and violence. This Jeremiah probably fore-

saw. At any rate he shrank from the service proposed, declaring his unfitness for it in words similar to those used by Moses: "Alas, O Lord God, I cannot speak; for I am a child" (Jer. i. 6). But the Lord insisted, saying, "Thou shalt go to whomsoever I shall send thee, and whatsoever I shall command thee, thou shalt speak. . . Behold I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow, to build and to plant" (i. 7–10).

A careful study of the book of Jeremiah will lead to the following conclusions as to himself: —

(1) That he was a man of keen sensibility, deeply affected by his own sufferings and by those of the people.

(2) That he was disappointed at the fruitlessness of his ministry, and at God's neglect to vindicate him by miracle or otherwise.

(3) That he was nevertheless persistent and faithful in the discharge of his duty, from first to last, a troubled and complaining but obedient prophet.

Notice *a*. That he complained of being deceived by God; also that the people were deceived (Jer. xx. 7, 8, 14–18; iv. 10). But he does not represent this as a message from God. The complaint reveals his weakness and impatience only. *b*. That he curses the day of his birth, after the manner of Job (xx. 14–18). But he makes no claim to be speaking for the Lord in this. *c*. That he prays for vengeance, that is, punishment, on his foes. This may have been right, as he knew that God would inflict just punishment, if any. *d*. That he denounces the false prophets of his day by the word of the Lord (xxvii. 14, 15; xxviii. 1–17; xxix. 8, 21–23, 31, 32). This was right. *e*. That he predicts a return from the captivity in Babylon

after seventy years (xxv. 11; xxix. 10). *f.* That he foretells the Messiah, as well as the restoration from Babylon, and seems to connect the two (xxiii. 5–8; xxx. 8–11; xxxi. 31–37; xxxii. 36–44; xxxiii. 14, *sq.*). *g.* That he was commanded to write out his prophecies (xxxvi. 2, 4, 21, 32). *h.* That he emphasizes the conditional character of prediction.

(*n*) *Ezekiel*, the son of Buzi, was a priest, and, together with Jehoiachin and the principal families of Judah, was carried captive to Babylon by Nebuchadnezzar in 598 B. C. (cf. 2 Kings xxiv. 14–17). His residence in Babylon was at Tel-Abib on the river *Chebar* (Ezek. iii. 15). He seems to have been respected and consulted by the elders of Judah in captivity (viii. 1; xiv. 1; xx. 1).

The dates of many of his prophetic messages are carefully given (Ezek. i. 2; viii. 1; xx. 1; xxiv. 1; xxvi. 1; xxix. 17; xxxiii. 21), and there is abundant reason to believe that the canonical book bearing his name is a substantially correct record of them, though not reciting them in chronological order. From this book we obtain all our knowledge of his life and character. Instructed by it we are able to say: (1) That Ezekiel, as well as Jeremiah, was strictly obedient to the Spirit of God, declaring what he was bidden to declare, whether men would hear or forbear. (2) That his faith in God and hope for his people were unusually steadfast. In this respect he was not inferior to the greatest of the prophets. (3) That his prophetic vision reached far down the course of time to the period of the New Covenant, so that he was truly an evangelical prophet. Not that the more spiritual reign of God seemed to him remote; for he saw it so distinctly that it may have seemed very near; but that, as men reckon by months and years, it was in reality far off in

the future. Indeed, a part of his language must be considered *eschatological*, if not in a literal, yet certainly in a typical sense.

But does not Ezekiel represent Jehovah as proposing under certain conditions to deceive a prophet? (Ezek. xiv. 9). "The prophet" does not mean a true prophet in this passage, but rather the pretended prophet who should willingly lend himself to the encouragement of idolaters. The language here used must be understood in the same way as the language used by Micaiah in 1 Kings xxii. 23. God so orders events that the dishonest prophet may flatter himself that his lying prediction will come to pass, though it will not. The case is similar to that of God's hardening Pharaoh's heart. The false prophet, who is bent on predicting a particular issue, will not fail to see in the course of events ordered by the Lord, reasons sufficient to persuade him that it will come to pass. In a certain sense God co-operates with wicked prophets, giving them opportunity to show forth their real character; but he never treats them unjustly, never *inwardly moves* them to act on insufficient evidence, and never gives them *sufficient* reason to think he will do otherwise than he intends to do. But he may test them at their weakest point; he may so order events that the man who wishes to believe what is untrue may be able to do it, and the man who wishes to assert his own will may find occasion to assert it.

But did not Ezekiel's prediction of the fall of Tyre (Ezek. xxvi. 1 *sq.*) prove false, even according to his own account of the matter (xxix. 18 *sq.*)? We answer (1) That the perfect truthfulness of Ezekiel ought surely to be recognized by those who ask this question. For he probably understood his own language as well as we now under-

stand it; and if he has recorded the non-fulfilment of his prophecy against Tyre, he must have intended to do so. (2) That, conceding his perfect truthfulness and his knowledge that the issue of the siege had falsified his prediction, we are surprised that he did not go a step further, and acknowledge that he had for once misapprehended the Lord's will. For we certainly cannot imagine that Ezekiel doubted the foreknowledge of Jehovah. (3) That the destruction of Tyre was *virtually* effected by Nebuchadnezzar. His siege and success were the beginning of the end, and that end was the total overthrow described in poetic language by the prophet. It is as certain as anything need be which depends upon moral evidence, that Ezekiel's confidence in the word of the Lord, as apprehended by himself, was not shaken by the course of history in this instance.

(*o*) *Daniel*, if we admit the credibility of the book which bears his name, was a contemporary of Ezekiel, though outliving him many years. While yet a young man he became distinguished for wisdom, integrity, and obedience to God (Dan. i. 6, 8, 12 *sq.*; and Ezek. xiv. 14, 20; xxviii. 3).

His prophetic inspiration was first manifested in the interpretation of significant dreams (Dan. ii. 3, 9, 10, 11, 19, 29 *sq.*). In the first case, as recited in these passages, Nebuchadnezzar had forgotten the remarkable dream which he desired to have interpreted, and therefore he asked "the wise men" to make known to him both his dream and its interpretation. If these men professed to receive instruction from the gods his demand was not unreasonable; for it must be as easy for the gods to make known the dream which they had sent as to declare its meaning. Compare also the second instance, where the wise men

were equally helpless, though the king made known to them fully his dream (Dan. iv. 4, 7, 10 *sq.*, 19 *sq.*).

The faithfulness of Daniel is conspicuous, especially in his interpretation of the second dream of Nebuchadnezzar, and in his interpretation of the hand-writing on the wall at Belshazzar's feast (Dan. v. 13 *sq.*, 18 *sq.*, esp. 25–28).

The later revelations made by Daniel were, for the most part, communicated to him in dreams or visions (Dan. vii. 1–14, 15–27; viii. 1–26, esp. 18; x. 1–9). Whether all that he describes in these passages took place while he was asleep, is uncertain. Perhaps not. But it is important to notice that he is assumed to have written out his visions in a book, which was to be sealed up "until the time of the end;" evidently because it could not be understood by the men of his own day (Dan. xii. 4).

(*p*) *John the Baptist* is said by the Lord to have been a prophet, yea, and more than a prophet, inasmuch as he was the immediate harbinger of Christ (Matt. xi. 9). The same is implied in the words: "But I say unto you, that Elijah is come already, and they did not know him, but did unto him whatsoever they listed" (Matt. xvii. 12). John appears to have resembled Elijah in his appearance, character, manner of life, and mission. Both were sent to call the people to repentance and to bring them anew into a proper relation to God. The mission of both was ratified in the same way, by the speedy fulfilment of their predictions. In respect to miracles they differed, unless we regard the miracles of Christ as indorsing the preaching of John as well as his own preaching. Of the courage, the fidelity, and the nobleness of John we have conclusive evidence in his words to the Pharisees and Sadducees (Matt. iii. 7–12), to the publicans and soldiers (Luke iii. 12–14), to Herod the tetrarch (Matt. xiv. 3–5), and to some of his own disciples (John iii. 26–30).

As to the Christian prophets (after John), we have no information that leads us to suppose them different from the ancient Jewish prophets, except in their messages.

We have omitted the *Minor Prophets*, except Jonah, because they may be treated with sufficient fulness as a class. For (1), the moral and religious tone of their writings is essentially the same as that of Isaiah, Jeremiah, and Ezekiel. (2) They strenuously denounce the sins of the people, whether of Israel or of Judah, without regard to rank or wealth. Rich and poor, princes and subjects, are alike reproved for their idolatry, sensuality, and greed. (3) They predict the coming of God's judgments upon the people for their sins. Both divine justice and divine compassion are urged as motives to repentance; though the former is presented more frequently than the latter, because the people were more likely to be influenced by it. (4) They occasionally predict the destruction of heathen nations, then prosperous and powerful, and represent their destruction as the just reward of their sins. (5) They sometimes announce the coming of a period when Israel, or a remnant of the people, *i. e.*, the true Israel, shall be saved. This is the golden thread which runs through their prophecies.

As to the "*band of Prophets*" in the days of Samuel (1 Saml. x. 5, 10, 12; xix. 20–24), and "the sons of the prophets" in the days of Elijah (2 Kings ii. 3, 5, 7, 15), we have very little information. They may have been young men in training for prophetic service, though not yet authorized to act as independent teachers of the Lord's will. Some of the prophets after Samuel may have been taught in this way. Amos says that he was not (vii. 14), and we are unable to point out any one who was. Yet Elisha was with Elijah for many years; and it

is quite natural to suppose that such men as Nathan and Gad may have been under the tuition of Samuel. But the different references to these young men do not justify us in thinking that any one of them became prophets, without a special gift of the Spirit. Notice that the prophesying of Saul's messengers and of Saul himself in 1 Samuel, xix. 20–24, is expressed by the Hithpaël of the verb, while the Piel participle is used of the prophesying of "the company of the prophets" with Samuel.

In respect to the *seventy Elders* on whom the Spirit of God, taken from Moses, "rested and they prophesied" (Num. xi. 25), it is only necessary to remark that the Revised Version translates the last clause correctly, "but they did so no more," showing that their prophetic inspiration was not continued. Besides, it is worthy of note, that the Hithpaël, instead of the Niphal form of the verb, is used in describing what they did on that single occasion. Were they, though deeply influenced by the Spirit of God, nevertheless more self-moved than a true prophet when speaking the word of Jehovah? May they not have had the religious impulse in a high degree without any distinct message from the Lord? The record is too brief to justify any positive answer to this question.

Reference has been made to *dreams* as *media* of communication between the Spirit of God and that of man. (p. 20.) But it may be well to compare the general statements of Num. xii. 6; 1 Sam. xxviii. 6, 15; Job xxxiii. 15–17; Joel ii. 28; and Acts ii. 17, with the following instances, — namely, of Abimelech (Gen. xx. 6 *sq.*); Isaac (Gen. xxvi. 24); Jacob (Gen. xxviii. 12–15, xxxi. 12, 13); Laban (Gen. xxxi. 24, 29); Joseph (Gen. xxxvii. 6, 7, 9, 10); chief butler and chief baker (Gen. xl. 9 f., 16); Pharaoh (Gen. xli. 1–7, 25 f.); Jacob (Gen. xlvi. 3, 4); Balaam

(Num. xxii. 8 f., 19 f.); Gideon (Judges vi. 25, vii. 9); a soldier (Judges vii. 13); Solomon (1 Kings iii. 5, 15); Eliphaz (Job iv. 12–19); Joseph (Matt. i. 20, ii. 13, 19, 22). It is evident from these instances that God sometimes communicated his will to men in dreams. How such dreams were distinguished from others we are not informed. Why God made use of them at all, instead of approaching the souls of men who were at the time awake, can only be conjectured. Perhaps it was because sleep withdraws the soul from the influence of sensible objects, and leaves it to the sole influence of the Spirit. Possibly it was because the men to whom God was pleased to make known his will were predisposed to believe in the divine significance of dreams. Why should not God adapt his method of revealing truth to the expectations of men? Why was it unworthy of him to stoop to their weakness for the sake of making them stronger? Is there any moral objection to such a course? We think not. Yet the former reason seems to have some force, and should be associated with the latter, if the latter is admitted.

Thus a survey of the actual works of the ancient prophets confirms our conclusions as to the effect of inspiration upon them (see pp. 29, 30). What they brought to the people as the Word of God was truly his Word for them, and for us also, when properly interpreted.

G. *The Conclusions of Modern Interpreters as to a Prophet's Office and Work.* — It is difficult to make a selection of opinions on this subject, but the following are certainly worthy of attention. In his notes on Acts, xi. 27, De Wette describes New Testament *prophets* (προφῆται) as *inspired teachers*, who worked in altogether the same way as the prophets of the Old Covenant, only that their inspiration was Christian. A disclosure of the future

was as little their principal business as it was that of the Old Testament prophets, though it belonged to their work.

Meyer, commenting on the same passage, defines "*prophets* as *inspired teachers who, though not in an ecstasy, yet make their communications* in elevated speech *upon the basis of revelations received.* Their activity was wholly similar to that of the Old Testament prophets. Revelation, impulse, inspiration from God, qualified them for their office; a disclosure of some part of the hidden purpose of God in order to a psychological and moral effect in given relations, yet always with reference to Christ and his work, was the substance of what these interpreters of God spoke. The foretelling of the future was no more a uniform characteristic of these New Testament prophets than it had been of the Old Testament prophets; yet the divinely enlightened eye naturally and necessarily pierced very often into the future development of the divine purpose and kingdom, and perceived what was to take place."

Hengstenberg, in Appendix VI. to his "Christology of the Old Testament" (vol. iv.), maintains "That, when in the Spirit, the prophets were in a state altogether distinct from their ordinary condition; that their intelligent consciousness was something secondary and superadded" (p. 308); that "the gates of the world beyond were opened in the ecstatic state, that what is obscure and confused in the lower kinds of ecstasy, on account of the fantastic dreams which mingle with it, is clear and distinct in the higher or prophetic form" (p. 407); that "all the divine revelations were discerned by immediate perception, the impressions being made upon their inward sense, which was roused into action by the Spirit of the Lord, whilst the outward senses were quiescent, and the power of reflection was for a time suspended" (p. 413); yet that

"the prophets were not merely instruments in the hands of a superior power," that "they did not lose their self-possession," but "knew what they said, and spoke with a full apprehension of the existing circumstances" (p. 398).

R. Payne Smith remarks that, "under the Old Testament, the prophet was the mediator, whose business it was in his measure to do that which Christ did fully and finally for his Church. For the whole theory of the Bible is that man needs a certain amount of information as to his soul, its relations to God and to eternity. This knowledge must be conveyed to man through some such medium as will enable him to understand it. . . . Sufficient it must be, or it were no good giving it at all. But the amount of truth was limited by man's needs. There is all that he requires, but nothing more, — nothing given to satisfy our curiosity, or even our thirst for knowledge. Yet God has given us this limited measure of truth in such a way that we seem never to reach the bottom of it" ("Prophecy a Preparation for Christ," pp. 64, 65). Further still, that "*nabhi* is derived from a root signifying to 'bubble up as a fountain;'" that "this overflowing fulness is not the prophet's own;" that "it was by compulsion that the message burst forth from his lips;" that he neither regarded himself, nor was regarded by others as entirely a free agent (note the passive form of the verb); that "his freedom was not absolutely overpowered, but there was a bit in his mouth," etc. (pp. 53, 54.)

Prof. Edward L. Curtis, Ph. D. (McCormick Theol. Sem., Chicago), presents the following view: —

"If the prophet is a revealer or speaker of the divine will, how does he differ from the other writers of Scripture? The prophet gave the divine will or message as something apart and distinct from his own thoughts. He differs thus from

the sacred poet. 'The poet gave utterance to the longings, aspirations, fears, doubts, and anxieties of man's heart, whereas the prophet was commissioned to address himself directly to the people as conveying to them the message of *God*. One represented, so to speak, the human side of the truth, — what man feels and is; the other, the divine, — what God is and requires. One speaks from man to God, the other from God to man.' His natural faculties of reflection, reason, and imagination were doubtless not abated, nay rather were quickened; yet he was conscious of receiving information in some other way than through these. Hence the hand of the Lord was said to be upon him. Isa. viii. 11; Jer. xv. 17; Ezek. i. 3; iii. 14, 22; viii. 1. . . . This distinct consciousness of uttering the word of God is one of the strongest arguments for the truth of their claim to be the revealers of the divine will, just as one of the strongest arguments for the Messiahship and divinity of Christ is his own consciousness and testimony of the same. As in the case of the greatest of the prophets, so also of his forerunners, they were either deceivers or self-deceived, or, as they claimed to be, the mouthpieces of God." [1]

Says W. Robertson Smith, in the "Prophets of Israel:"

"The prophets were never patriots of the common stamp, to whom national interests stand higher than the absolute claims of religion and morality" (p. 78). "The word of Jehovah through the prophet is properly a declaration of what Jehovah as the personal King of Israel commands in this particular crisis, and it is spoken with authority, — not as an inference from previous revelation, but as the direct expression of the character and will of a personal God, who has made himself personally audible in the prophet's soul" (p. 82).

Says Dr. Riehm (E.): —

"It is an undeniable fact, and affirmed upon every page of the prophetic writings, that the prophets themselves had the

[1] The Hebrew Student, for September, 1886, pp. 25, 26.

clearest and most profound consciousness that they did not utter their own thoughts, but those revealed to them by God; not their own words, but the words of God put into their hearts and into their mouths by him." [1]

Prof. C. A. Briggs uses the following language : —

"The prophets of Israel play upon the great heart of the Hebrew people as upon a thousand-stringed lyre, striking the tones with divinely-guided touch, so that from the dirge of rapidly succeeding disaster and ruin, they rise through penitence and petition to faith, assurance, exultation, and hallelujah." [2]

In a later work Professor Briggs says : —

"The prophet of Javeh is personally called and endowed by Javeh with the prophet's spirit. He speaks in the name of Javeh and in his name alone. He is one of a series of prophets who guide in the development of the Hebrew religion. He absorbs and reproduces previous prophecy. He transmits prophecy with confidence to his successors. Hebrew prophecy is an organism of redemption." [3]

Conclusions as to the Nature and Extent of Inspiration in Prophets.

Our study of the Old Testament Scriptures, considered as fairly credible sources of religious knowledge, leads directly to the following conclusions : —

I. That true prophets claimed to be, when inspired, *God's messengers*, delivering in obedience to his will communications from him to men. These communications were instructions, commands, threatenings, promises, etc., as given circumstances might require ; but they were uniformly represented, not as their own intuitions, beliefs,

[1] Messianic Prophecy, p. 12.
[2] Bible Study, p. 295.
[3] Messianic Prophecy, p. 18.

or opinions, but as God's messages through them. This was the essential claim made by the prophets of Jehovah, and we have found no good and sufficient reason for doubting the validity of it. It is sustained by the high character of the men, by the moral elevation and trust in God which their teaching reveals, and by the fulfilment of a great number of their predictions.

II. That though prophets were God's messengers or spokesmen, *their mental powers* were employed in transmitting his thoughts to men. As far as possible his thoughts were made theirs, in order that they might utter them intelligently and earnestly. Hence the special talent, temperament, education, experience, and environment of every prophet, were reflected in his teaching. For the Spirit of God entered into him as he was, and adapted the heavenly message to the soul of the messenger. Even when it was necessary to give a prophet the very words of his message, those words were apparently determined by his vocabulary, and combined as he would naturally combine them to express the same thought. The Spirit of God seems to have permeated the prophet's mind, and to have spoken through it and its powers, as wielded consciously by their possessor. Inspiration differed from "possession," inasmuch as the prophet's mind, though supernaturally enlightened, usually acted in a truly normal manner. States of ecstasy appear to have been exceptional. The history of the prophets shows them to have been sane and sober men.

III. That the revelation of divine truth through the prophets *was progressive*, — "first the blade, then the ear, then the full corn in the ear." The method was educational. In condescension to both prophets and people, but chiefly to the latter, God declared his will "in many

ways and in many parts," as they could bear it (Heb. i. 1). The teaching of Isaiah is manifestly in advance of the teaching of Moses, especially in its Messianic outlook and its description of the grace of God. "Until the eternal justice is perceived, the eternal love must be hidden" (Henry George). Hence we cannot be surprised to find in the Pentateuch moral teaching which was right because of its tendency to improve society as it then was, and to prepare it for a higher and better law, though the same teaching would be imperfect, and perhaps wrong, if addressed to us. "The tendency of laws which prohibit or command what the moral sense does not, is to bring law into contempt and produce hypocrisy and evasion" (Henry George). The educational method is therefore good, when applied by One who has absolute knowledge, but dangerous when applied by one who has not such knowledge. The alleged errors of Scripture, says the late Professor Gardner, "are simply the necessary limitations of revelation in making itself intelligible to those to whom it was given. . . . Revelation must, therefore, be marked in different ages by different degrees of this so-called erroneousness or imperfection of teaching. Men must be trained through inferior conceptions, such conceptions as it was possible to awaken in them without violating the laws of their nature, to enable them to rise to higher ones; they must be appealed to through motives and feelings they can understand, before they can be led up to those which, at first, they could not understand." (Compare C. A. Briggs, "Messianic Prophecy," pp. 31, 32.)

IV. That the prediction of future events through the prophets was in many cases *conditional*, that is to say, men were forewarned that, on account of their sins, certain calamities would fall upon them, — it being under-

stood that they would not repent of their evil deeds, but continue on in their present course. In like manner blessings were sometimes predicted, on the assumption of righteous conduct, but were forfeited by unbelief and sin. The conditional nature of prophecy ought therefore to be borne in mind when we seek to estimate the effect of inspiration on the prophet's authority.

V. That in so far as the Old Testament is composed of messages delivered or books written or endorsed by prophets, it may be safely received as the Word of God to those who were addressed by it, and indeed as equally so to us, unless it has been superseded by clearer and more complete instruction from the same source. But our interpretation of it must not overlook its fragmentary, progressive, educational character, or the conditional nature of many of its predictions. Nor must it overlook the highly figurative or symbolical language of these predictions, and their general indefiniteness as to times and seasons. Prediction was not intended to anticipate history. It relates to the substance rather than to the form of coming events. If these points are duly considered, the teaching of the prophets will be found worthy of all confidence, and the revelation of God's will made through them a foreshadowing and pledge of the final revelation in Christ.

VI. That the Spirit of inspiration in the prophets was *impulsive* as well as instructive. This is sometimes overlooked. But in fact they were pre-eminently conscientious, fervid, and heroic, when inspired. Their language often glows with deepest feeling. They were the great preachers of the nation, and leaders in almost every reform. It is impossible to doubt that they were moved as well as enlightened by the Spirit of God.

Remark. — It has been thought desirable by some to distinguish between *inspiration* and *revelation*,— between the influence of the Spirit which prepared the prophet to welcome, retain, and declare the truth, and the action which imparted to his mind new truth. The former is supposed by them to be the proper work of the Spirit, and the latter, the proper work of the Logos or Son. But this distinction, though intelligible and convenient, is not fully established, and need not be defended in our present study. It is at any rate safe to regard the divine influence as essentially *dynamical*, as far as this method of action was practicable.

Our study now leads us to THE APOSTLES OF CHRIST, and we shall consider —

A. *The signification of the word "apostle" in the New Testament.*— The Greek word ἀπόστολος, from ἀποστέλλω, *to send off* or *away*, signifies a *delegate, messenger, one sent with orders* (Thayer's N. T. Lexicon). It is applied, (1) to a messenger of certain churches, or of a church (2 Cor. viii. 23; Phil. ii. 25); (2) to Jesus Christ as God's great messenger to men (Heb. iii. 1); compare the angel of Jehovah in the Old Testament; (3) to the Twelve and Paul who were sent into the world by Christ to proclaim the gospel (Matt. x. 1–4; Luke vi. 13; John xx. 21; Acts i. 26; Rev. xxi. 14; also Gal. i. 1, 11 f.; ii. 8; 1 Cor. i. 17; ix. 1 f.; xv. 8–10; 2 Cor. xii. 12; 1 Tim. ii. 7; 2 Tim. i. 1, 11); and (4) in a broader sense, to other Christian teachers (Acts xiv. 14; 1 Thess. i. 1; ii. 6).

B. *The relation of the Apostles* (3 above) *to other Disciples in the First Age.* — That this was one of the highest authority in teaching Christian truth may be inferred, — (1) From the words of Christ as preserved by Matthew

xvi. 17–20 (cf. x. 40) and John xx. 21–23 (cf. vi. 70; xiii. 18, 20; xv. 16, 27). But the words of Jesus in Matt. xviii. 18 and in Luke x. 16 should also be considered. Plainly, however, the action of a Christian church is regarded as the action of the apostles, when it is conformed to their teaching. Whatever the churches should thus do, the apostles would do. In like manner, what the Seventy should say under Christ's direction, Christ himself would virtually say. Yet their mission and message were very limited, while those of the apostles were very comprehensive.

(2) From references made by apostles to their position and work as Christian teachers. See (*a*) The words of John in Rev. xxi. 14, and the words of Paul in 1 Cor. xii. 28 and Eph. ii. 20; iv. 11. These passages assign the highest place among Christian teachers to the apostles, distinguishing them from all other spiritually endowed workers under the new economy, — from prophets, as well as from pastors and bishops. (*b*) The words of Paul, spoken often in regard to himself as an apostle (Rom. i. 1, 5; 1 Cor. i. 1; ii. 6, 12, 13, 16; iii. 10; iv. 17, 21; ix. 1–3; xi. 3, 23–26; xiv. 37; 2 Cor. i. 1; x. 8–11; xi. 6, 13; xii. 11, 12; xiii. 2, 3, 10; Gal. i. 1, 8, 11, 12, 17; ii. 8; Eph. i. 1; iii. 1–11; Phil. iii. 17; Col. i. 1, 25–28; 1 Thess. ii. 13; iv. 2; 2 Thess. ii. 15; iii. 6, 12, 14; 1 Tim. i. 12; ii. 7; iv. 1; 2 Tim. i. 1, 11; Titus i. 1). A study of these and other passages in the writings of Paul will be likely to convince any one. (*a*) That he looked upon the office or ministry of an apostle as the highest known to Christians; (*β*) that he looked upon it chiefly as securing an authoritative preaching of the gospel; (*γ*) but also as securing an authoritative teaching of church order and discipline; (*δ*) and finally, as presupposing the amplest

spiritual endowment. His own qualifications for this great ministry were due, in a pre-eminent degree, to revelation by the Spirit, since he had not been a witness of Christ's works in the flesh or a hearer of his instructions.

C. *The special Inspiration of the Holy Spirit which was promised to the Apostles.* — (1) According to the first three Evangelists, this inspiration was given to assist them in making their apology or defence when brought before rulers (Matt. x. 19, 20; Mark xiii. 11; Luke xii. 11, 12). These promises show that the Spirit was to assist them not only in thought but also in expression. (2) According to the fourth Evangelist, this inspiration was given to assist them in all their ministry as teachers of Christian truth (John xiv. 26; xv. 26; xvi. 7, 13–15; cf. xiv. 16, 17). These passages, interpreted simply and naturally, prove (*a*) That the Holy Spirit would be the Advocate of the Father and the Son with and in the apostles. This follows from the use of the word "advocate" compared with xvi. 14, 15. (*b*) That the Spirit would bring to their remembrance all that Jesus himself had said to them, xiv. 26. And if this verse does not specify the *works* as well as the *words* of Christ, the former were inseparably connected with the latter, and are fairly included in the promise of xvi. 14, 15. (*c*) That He would "show them things to come," literally, "the things to come." This language assures them of prophetic inspiration, — of light through the Spirit as to future events in the reign of Christ. (*d*) That He "would teach them all things," or "guide them into all the truth," meaning, doubtless, all the truth concerning Christ and his redemptive work which properly belongs to revealed religion. That these promises were meant for the apostles only, we believe, (*a*) Because they

were addressed to them only; (β) because they assured them of suitable equipment for a special work; (γ) because history forbids us to suppose them meant for all Christians.

D. *The recorded Fulfilment of this Promise on the day of Pentecost.* — Some interpreters hold that this promise was partially fulfilled on the evening after Christ's resurrection, when in a closed room he appeared to his disciples, "breathed on them, and said, Receive ye the Holy Spirit;" especially as these words were followed by the declaration: "Whose soever sins ye forgive, they are forgiven unto them; whose soever ye retain, they are retained" (John xx. 22, 23). But in view of Luke xxiv. 49, "But tarry ye in the city, until ye are clothed with power from on high," which seems to have been spoken at the same time as John xx. 22, 23, and of Acts i. 8, "But ye shall receive power, when the Holy Spirit is come upon you," which contains a repetition of the promise a little before the Ascension, we think that the Saviour's emblematic act of breathing upon them, together with his accompanying words, must be understood as referring to the near future, and not to the actual present.

It is perfectly evident that Luke regarded the outpouring of the Spirit on the day of Pentecost as the fulfilment of Christ's words in his gospel, xxiv. 49, and Acts i. 8. But Peter interprets the same event as a fulfilment of the prophecy of Joel, ii. 28–32 (Acts ii. 16–21), though he also attributes the outpouring of the Spirit to the ascended Christ (Acts ii. 33). With this may be compared John vii. 39 and xiv. 16; xvi. 7, which teach that the Spirit was to be sent by the glorified Christ as truly as by the Father. On the whole, then, it is plain that the promise of God by the prophet Joel embraced in its

meaning the special promise of Christ to his apostles, but was not exhausted by the latter. The latter concentrated attention on the most extraordinary feature of the former.

Notice then (1) that the words of Joel (ii. 28–31) seem to predict different gifts for persons of different age, though all proceed from the same divine source. The prophecy is general, not mentioning the highest forms of spiritual influence known to the Old Testament prophets, but laying principal stress on the wide diffusion of the Spirit, yet suggesting a variety of operations. The signs in nature are said to precede "the great and terrible (*i. e.* the judgment) day" of the future economy; but they are not to be identified with any miracles wrought by the apostles.

(2) That Paul (in 1 Cor. xii. 4–11, 28–30; xiv. *passim*) teaches very clearly the existence of a variety of spiritual gifts (*χαρίσματα*) in the early churches, — some members receiving one kind of extraordinary grace, and others, another kind. The distribution was determined primarily by the needs of the churches (Eph. iv. 12–16; 1 Cor. xii. 7; xiv. 2–5); though the peculiarities, natural and spiritual, of every Christian, and especially the danger of fostering pride or self-sufficiency may have been taken into account also (compare 1 Cor. xii. 21; 2 Cor. xii. 7–9).

(3) That Paul himself, and by parity of reason the other apostles, had a variety of gifts to qualify them for their great and special ministry (1 Cor. xiv. 18, 19; Acts ii. 4, 6, 7; xix. 6; viii. 14–17; 2 Tim. i. 6; 1 Cor. ii. 6 f.; iii. 10; xii. 8; Acts xiii. 9–11; xiv. 3, 8–10; xix. 11, 12, etc.). Indeed, the apostles seem to have been severally endowed with all the "gifts" possessed by any Christians of their time, in addition to some which they alone received. How then, it may be asked, were they preserved from pride and self-confidence? We answer, (*a*) In part,

perhaps, by their vivid recollection of Jesus in the manifold circumstances of his ministry and death, and (*b*) in part, by a remembrance of their own weakness and errors during the same period. The tuition of Christ for three years was invaluable to them. After long experience and many falls they learned that, apart from him, they could do nothing. It is possible, therefore, that the Eleven were in less danger of self-elation than Paul, who needed to be kept humble by a thorn in the flesh; yet we have no clear evidence of this. Some of them may have had trials as great as Paul endured, and possibly for the same reason.

(4) That this fulfilment of a comprehensive promise by a variety of special gifts, answering to the wants of the churches (comp. 1 Cor. xii. 11; Heb. ii. 4), is in accord with the idea of a progressive revelation, and with all we know of advancing civilization. The homogeneous is differentiated; the nebula is resolved into separate stars; society advances by division of labor. So in the churches, all did not speak with tongues or prophesy; not all were evangelists or apostles. But for the sake of immutable foundations and good order there were a few whose endowments qualified them to guide the rest; and these were the apostles.

E. *The Change wrought in the Apostles by its Fulfilment.* — This change was twofold, — in their views of Christ and his work, and in their steadfastness and devotion. 1. Instead of looking upon Christ as a Jewish Prince who would deliver Israel from Roman bondage and make it a mighty nation, they began to look upon him as a Deliverer of men from sin and death. They had learned, even before the crucifixion, that Jesus was not only the son of David, but also the Son of God.

Yet they had not learned, it seems, that his reign was to be really spiritual, mediated by truth and the Spirit of God, until the miracle of Pentecost. From that hour they advanced rapidly in knowledge, preaching Jesus and the resurrection to Jew and Gentile. To see the contrast between what they believed before the death of Christ and what they believed after the first Christian Pentecost, we should have to collect their words as preserved in the Gospels, and compare them with their discourses preserved in the Acts and their letters. But this is scarcely necessary.

Many writers trace this change to their assurance of his resurrection. Thus, Stalker in his "Life of Jesus Christ" (pp. 134–35), says: "As Christ rose from the dead in a transfigured body, so did Christianity (?). It had put off its carnality. What effected this change? They say it was the resurrection and the sight of the risen Christ (?). But their testimony is not the proof that He rose. The incontestable proof is the change itself, — the fact that suddenly they had become courageous, hopeful, believing, wise, possessed with noble and reasonable views of the world's future, and equipped with resources sufficient to found the church, convert the world, and establish Christianity in purity among men. Between the last Old Testament Sabbath and the time, a few weeks afterwards, when this stupendous change had undeniably taken place, some event must have intervened which can be regarded as a sufficient cause for so great an effect. The resurrection alone answers the exigencies of the problem, and is therefore proved by a demonstration far more cogent than perhaps any testimony could be." Here no reference is made to the Pentecost; but do we know that the change so well described was, or could have

been, effected without the Pentecost, or something equivalent to it? We should say that the resurrection and the Pentecost answer the exigencies of the problem, — that is, account for the change described.

2. Instead of being self-seeking, and to a certain degree timid, they became remarkably self-denying and courageous. The Spirit gave them power. Their souls were inflamed with a great purpose. They were thenceforth as heroic as the ancient prophets. The impulsive influence of the Spirit seemed to equal the instructive influence, and such a change in both respects has rarely, if ever, been witnessed in the lives of men. It was partly due, no doubt, to their cognizance of the resurrection and ascension of Christ, but it was due still more to the baptism of the Holy Spirit.

F. *The Character of the Apostolic Teaching from that time forward.* — 1. It was, like that of their Master, *very positive.* Peter and John and Matthew are alike in this respect. Paul belongs to the same class and for the same reason. And if we must add the other writers of the New Testament, it is probably because they too were inspired. 2. It was eminently *spiritual.* Opposed to everything sensual or selfish, it appealed to the purest motives. Holiness of heart and life, love to God and man, joy in spiritual things, were urged upon all as the new and true life. 3. It was essentially *self-consistent.* Some, however, have denied this, and we only affirm it as our own judgment. It is true that several of the New Testament writers have failed to state their belief in regard to many points treated by others; but omission is not contradiction. And it cannot be proved that Matthew's theology differed from Paul's or John's in any essential part. Yet special occasions called for the en-

forcement of special doctrines or duties, not for an epitome of Christian truth. Hence, the Epistle of James and others. The teaching of the apostles was *progressive*, but on the same lines from first to last. 4. It was always *practical;* no less so, perhaps, than the teaching of Christ himself. In it we discover no traces of selfish or worldly ambition, no coldness or indifference, but on the contrary a serious and intense desire to honor Christ and save men. Moreover, salvation was conceived of as being more than deliverance from natural evil, — as being harmony with God through holiness of life, or holiness of life through union with God in Christ.

Remark. — Here it would be pertinent to consider the various objections which have been made to the teaching of the apostles, — objections, it is said, which prove that inspiration did not preserve them from proclaiming error. But we deem it unnecessary, after what has been said in the Manual,[1] to do more than enumerate these objections. They are then as follows: (*a*) "That the Apostles may not always have been true to their convictions." But of this there is absolutely no evidence, unless it be found in Peter's conduct at Antioch (Gal. ii. 11–13), or Paul's before the Sanhedrin (Acts xxiii. 3–5). But Peter's error was one of private conduct, and Paul's language was probably that of honest, scornful indignation. (*b*) "That they often misinterpreted passages of the Old Testament." We must be permitted to doubt this assertion. (*c*) "That they taught contradictory doctrines," a charge which we do not admit to be true. (*d*) "That they expected the final coming of Christ in their day." They did not teach that this coming would be in their day, and we are not convinced that they

[1] See the author's "Manual of Theology," pp. 71–73.

expected it so soon. They regarded that event as *conditioned* on others of uncertain date. (*e*) "That they confessed their own ignorance or forgetfulness" (1 Cor. i. 14-16). This favors the view that when they wrote positively their knowledge was certain (cf. 2 Cor. xii. 2, 3).

Our *conclusions* as to the influence of divine inspiration on the apostles may be stated as follows: —

I. *It was similar in kind to that experienced by the ancient prophets, but more constant, or less frequently interrupted.* And this difference appears to have been due to a difference in their mission. The prophets were called to meet emergencies, to bear particular messages, to address an individual or a nation. But the apostles were entrusted with a work of unlimited evangelization. Their field was the world, their message a whole system of religious truth, and their work to persuade sinners of every nation to receive and obey that truth. The sole limit to their task was furnished by their weakness and mortality.

II. *It was peculiarly instructive, qualifying them to teach Christian truth without any tincture of error.* And this kind of truth was the only kind that, strictly speaking, they were sent to teach (Matt. xxviii. 18; Mark xvi. 15). But it embraced Christian facts as well as Christian principles, — the doings and sufferings of the Lord Jesus, as well as his sayings. Religious teaching by means of historical events was just as much under the divine influence as any other form of teaching. The object was never to teach history, but always to teach religious truth through history. Hence from this point of view we can only say with absolute assurance, that the historical references must have been sufficiently accurate to convey without error the religious truth intended. In many cases (*e. g.* in allusions to periods of history), minute accuracy

was needless. (Compare Dr. Hackett's note on Acts xiii. 20: "It is evident, therefore, that Paul has followed here a mode of reckoning which was current at that time, and which, being a well-known received chronology, whether correct or incorrect in itself considered, was entirely correct for his object, — which was not to settle a question about dates, but to recall to the minds of those whom he addressed a particular portion of the Jewish history").

III. *It was also sublimely impulsive, enabling them to be steadfast, immovable, always abounding in the work of the Lord.* The boldness of Elijah was surpassed by that of Paul. After receiving the Holy Spirit on the day of Pentecost, the apostles were ready to lay down their lives for Christ's sake and the gospel's. Moreover, the Spirit gave them zeal as well as courage. Hence their power as preachers and writers. Their words were hot with love, glowing and impressive. Men could not hear them with indifference. They proved a savor of life unto life, or of death unto death.

Remark 1. — We have characterized inspiration as *dynamical,* using this epithet for want of a better one. What it signifies is this, that the influence called inspiration springs from *power* or *divine power* (δύναμις), as its source. Thus Jesus is represented as saying to his disciples: "Ye shall receive power when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts i. 8; compare x. 38; 1 Cor. ii. 4; Rom. xv. 13, 19; Luke iv. 14). The adjective is used by us to signify that in the act of inspiration the Holy Spirit *energizes* or *empowers* all the higher faculties of the human spirit (insight, reason, memory, conscience), so that divine truth may be *rightly apprehended, recalled,* and *expressed.*

The divine Spirit works through the powers of the human spirit.

Remark 2. — If we were to pause at this point our study could not be regarded as unfruitful. For we should have found a certain part, and indeed a very large and important part of the Bible, to be of divine authority. The Mosaic law including the book of Deuteronomy, some of the Psalms, and nearly all the sacred record from Isaiah to Malachi, especially all the Messianic portions of the Old Testament, besides two of the Gospels, thirteen letters of Paul, two of Peter, three of John, and the Revelation (not to claim the rest of the New Testament), would have been shown to be worthy of all confidence as truly from God. But we may take another step and consider : —

G. *The estimate put upon the Old Testament Scriptures by the Apostles.*— If our conclusions as to the effect of inspiration on the apostles are correct, their estimate of the Old Testament must show its true character and value. If they speak of it as virtually the Word of God to men, and use it as a basis of religious teaching, we must regard them as ratifying its divine authority. For the substance of it pertains to religion ; and if divine inspiration taught the apostles anything correctly, it must have been how to speak of and use the sacred books of their nation. We turn, then, to their estimate of the Old Testament for instruction as to its value.

1. *Peter's estimate.*— This may be gathered from the second Gospel (see Mark i. 1), from his addresses as preserved in the Acts (i. 16, 20 ; ii. 16 *sq.* 23, 25, 30, 31 ; iii. 18, 21–26 ; iv. 25 ; x. 43), and from his epistles (1 Pet. i. 10–12, 16, 24, 25 ; ii. 6–8 ; iii. 6, 10–12, 15, 20 ; iv. 11 ; 2 Pet. i. 19–21 ; ii. 16 ; iii. 2). There are other and numer-

ous expressions in the Epistles of Peter that were borrowed from the Old Testament. All these show the high esteem which he had for that sacred volume, yet only incidentally and by way of inference. But two of the passages referred to above (viz. 1 Pet. i. 10–12; 2 Pet. i. 19–21) contain valuable testimonies respecting the prophets of Israel whose messages are preserved in the Old Testament. For they teach, (*a*) that no prophet was able, by the most diligent search, to ascertain beforehand the time, or manner of time, in which God's salvation would appear; (*b*) that no prophecy of Scripture was the prophet's personal exposition of God's plan, or was a fruit of his own choice or will; but (*c*) that the prophets received their messages from God; (*d*) that they were moved by the Spirit of God to deliver them; and (*e*) that the times and conditions of the fulfilment of their predictions were first to be known by those who should live when (or after) they were fulfilled. This the prophets themselves were made to understand. All these statements have an important bearing on the character and value of the Old Testament, in so far as it was written or approved by the prophets: they point directly to the prophetic portions of that volume. We use the word "prophetic" in its broader sense, and not as synonymous with predictive.

(2) *John's estimate* of the Old Testament must be inferred from a few passages in the fourth Gospel and the Book of Revelation. For he does not make any allusion to that volume in his epistles. In John i. 17 he says that "the law was given by Moses;" and by "the law" we are probably to understand the legal code which fills so large a part of the Pentateuch. This code was transmitted *through* Moses to the Israelites from God, its holy author. In xii. 37 *sq.* it is written: "But though he had done so

many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? For this cause they could not believe, for that Isaiah said again: He hath blinded their eyes, and he hardened their heart, etc. These things said Isaiah, because he saw his glory: and he spake of him." No higher endorsement of the prophet's word than this could be given. In xix. 24 it is written: "They said therefore one to another, Let us not rend it, but casts lots for it, whose it shall be: that the Scripture might be fulfilled, which saith: They parted my garments among them, and upon my vesture did they cast lots." Obviously John regarded the words quoted by him as sacred, and as either directly or typically prophetic of the event at the crucifixion which they so accurately describe. Again, in xix. 36, after narrating the examination of the soldiers, which convinced them that Jesus was already dead and that they need not break his legs, and after stating that one of the soldiers nevertheless pierced his side with a spear, this Evangelist says that "these things came to pass, that the Scripture might be fulfilled. A bone of him shall not be broken" (Ex. xii. 46). And also another. "They shall look on him whom they pierced" (Zech. xii. 10). The remark subjoined to the preceding quotation is also applicable here. Of the Apocalypse Professor Toy remarks, that "while it has no direct quotations, it has adopted a great many Old Testament expressions, commonly after the Septuagint" (p. 37 of Introduction).

(3) *Matthew's estimate* of the Old Testament was clearly as high as the estimate of Peter or of John. Indeed, it is evident that his Gospel abounds in references to the fulfil-

ment of prophecy beyond any other, and it is scarcely possible for any reader to call in question his reverence for the Hebrew Scriptures as divine. It would therefore be superfluous to cite any of the numerous passages which reflect his judgment on this point.

(4) *Paul's estimate.* — In this case also we have far more material than can be profitably used. For the thirteen epistles of Paul contain more than 125 citations from the Old Testament, taken from Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, 2 Samuel, 1 Kings, Job, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Habakkuk, and Malachi. And the Epistle to the Hebrews written by Paul or by some one who had imbibed his doctrine, has fifty-three quotations from the same volume.

We may notice by way of illustration (1) his view of the Mosaic law (Rom. vii. 7–12; Gal. iii. 23, 24); (2) his view of ancient prophecy (Gal. iii. 8; Rom. ix. 25 *sq.*; xi. 26 *sq.*); and (3) his view of sacred history (Gal. iv. 21–31; 1 Cor. x. 1–6). Nothing can be more evident than that Paul considered the contents of the Old Testament divine and trustworthy (compare Weiss, Bibl. Theo. I. pp. 377, 378). But there is one passage in his writings which merits particular attention (viz. 2 Tim. iii. 14–17). In this passage "the sacred writings" must, if the article is genuine, mean a well-known collection of sacred writings, which could have been no other than that of the Old Testament. And even if the article be not genuine, Paul affirms that Timothy had known from a very early age "sacred writings that were able to make him wise unto salvation through faith in Christ Jesus," and there were no other writings, save those of the Old Testament, which the apostle could have meant. The Pharisees reverenced

all parts of the Old Testament; Paul was educated a Pharisee, and his epistles furnish proof that faith in Christ did not diminish his confidence in the Old Testament.

The 16th verse is closely connected with the 15th, and "every Scripture inspired of God" must naturally mean every one of "the sacred Scriptures" which Timothy had known from childhood. The only other possible interpretation would make "every Scripture" signify "every passage of Scripture," instead of "every writing;" but this does not fit the context as well, nor does it agree as well with the manner in which the New Testament writers uniformly treat the Old Testament.

This passage defines the purpose of God in giving to men inspired Scriptures; for it must be presumed that the Scriptures do the work that they were intended to do (Isa. lv. 11). And here they are characterized as "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." Hence the teacher of Christian truth can find in the written Word all that he needs to qualify him for his work. Bishop Ellicott says of Holy Scripture, that "it *teaches* the ignorant, *convicts* the evil and prejudiced, *corrects* the fallen and erring, and *trains in righteousness* all men" (Bible Com. on this passage). Moral and religious influence by means of truth is the supreme object of inspiration. This is Paul's testimony.

Remark. — We have followed the Revised Version, but the Greek original may be translated as in the Common Version or as in the Revised. In the Common Version the language *affirms*, in the Revised it *assumes*, the inspiration of all Scripture. It is difficult to choose either as better than the other.

Finally, Richard Rothe affirms that all the writers of the New Testament, whether apostles or not, "consider the words of the Old Testament direct words of God, and quote them expressly as such. They see nothing in the Holy Book which is merely the word of its human author, and not at the same time God's own word" ("Dogmatik," p. 180).

Christ's estimate. — This we have at second hand through the Evangelists. And even if their inspiration was limited to moral and religious truth, it surely embraced their testimony as to Christ's estimate and endorsement of the Old Testament. And Professor Weiss correctly says that "Jesus never distinguished between the divine in the Old Testament and the human. . . . To Him the whole volume was in its present form a revelation of the holy will of God. Man's need respecting it was simply to understand it, — understand it in this respect among others: that what God prescribed for his people and for the preparatory dispensation could not pass over with full authority into the completed kingdom of God" ("Andover Review," November, 1886, pp. 501, 502).

Summary.

The results of our study in regard to the inspiration of prophets and apostles may be summed up in the following statements: —

I. Their inspiration was in some respects *sui generis.* For it differed from that of other men equally devout (1) by enabling them to grasp the word or will of God with absolute assurance, (2) by assisting them to speak it as God's own message transmitted through them, and (3) by moving them to do this work of transmission with zeal and courage in the face of danger.

II. Their inspiration qualified them to be *teachers of religious truth*, but not to be teachers of history, or science, or philosophy, though the events of history, the phenomena of nature, and the operations of mind, might be used in suggesting or enforcing religious truth. It is necessary to bear in mind the end and character of their work when we attempt to criticise the means which God led them to employ in doing it. The means may have been very good for the end sought, though unsuitable for the accomplishment of other ends.

III. Their inspiration was *dynamical, i. e.* the Spirit of God operated in and through their own powers, so that what they taught was throughout human as well as throughout divine. But their powers must have been more or less affected by the *Zeitgeist*, — the opinions, customs, tastes, and language of the times in which they severally lived. Hence the easy and natural adaptation of truth to those first addressed. Hence the educational method and a progressive revelation, without doubt the best possible for mankind, though imposing heavy tasks on the interpreter.

IV. Their inspiration, *ensuring the divine authority of their teaching, does not directly prove the equal authority of all parts of the Bible.* Yet in the words of Christ and of the apostles, it does go far towards sanctioning the Old Testament as from first to last divine, and towards establishing a valid presumption in favor of the view that the whole Bible, when properly understood, is a revelation from God. Moreover, the theory of the nature of inspiration which has been suggested serves to account for and explain many difficulties in the sacred record.

INSPIRATION OF THE SCRIPTURES.

OUR object in the present study will be to describe some of the opinions which are entertained by students of the Bible respecting its inspiration, to criticise briefly those opinions, and to suggest, if possible, a view which agrees with all the facts.

1. *Verbal Inspiration.* — It has been thought by many that the particular words employed by the sacred writers were all suggested to their minds by the Spirit of God. Not that they believe all parts of the Bible equally important, as stating the divine truth, but that they regard the entire record as inspired, whether it is a record of human thoughts or of divine. False words may be in it, but they were really spoken, and in that sense are genuine and the report of them correct. Another word of explanation will be allowed. The Holy Spirit's suggestion of words or sentences is supposed to include extracts from existing documents which are found in the Scriptures, though the original documents may not in all cases have been inspired. Thus, if the writer of the Chronicles quoted various passages from documents in the royal archives, but quoted them under the guidance of the informing Spirit, his record was just as trustworthy as it would have been if every particular word had been suggested to him by the Holy Spirit. Or if the Evangelist Mark wrote the second Gospel without being inspired,

and his narrative was then endorsed by the inspired Apostle Peter, it would be considered as no less trustworthy than if written by Peter himself. This we believe to be an essentially correct account of verbal inspiration, as taught by many devout scholars; and their purpose in this teaching has always been to vindicate the divine authority of the Bible in matters of religion. We say "in matters of religion," because we believe it capable of proof that they have deemed all other teaching of the Bible strictly subservient to its religious teaching, but have been unable to see how it can inculcate error in geography, or history, or chronology, without vitiating thereby its religious authority over men.

2. *Dynamic Inspiration.* — This view is closely related to the preceding. But those who advocate it object to the term "verbal," as not giving sufficient prominence to the mental action of the sacred writer, or to the coloring which his temperament, education, experience, and emotion at the time of writing give to what is written. They hold that the Divine Spirit did his work in and by the powers of the inspired writer, and thus recognize and emphasize the human qualities that appear in all the Sacred Writings. That the men were so fully inspired as to write according to the mind of the Spirit did not interfere in the slightest degree with their naturalness of style. The divine and human agency was one in the conscious action of the writer. In other words, the inspired man thought and spoke in his own way under the influence of the Spirit, but more clearly, intensely, and to the point, than he otherwise could. And the influence of God upon his inner being was so powerful and clarifying that his words, properly interpreted, were free from error. This is meant by plenary inspiration.

3. *Religious Inspiration.* — Many students of the Bible are dissatisfied with the preceding theories, on the ground that they fail to recognize in a proper manner the element of human imperfection and error which is said to pervade the volume. Nothing human can be perfect; and the Bible is human throughout, as well as divine in a certain direction. Only a part of the full orb of truth can be revealed to the mind of man in his present state, and even that part must be revealed little by little. This is true of all the religious teaching of the Bible, and should be insisted on far more than it is. The teaching of the Bible is indeed correct as far as it goes, but it leaves many pressing questions unanswered, and many regions of spiritual life dark. But the characteristic feature of the theory which we have called religious inspiration is yet to be described. That feature is the restriction of inspiration to matters of religion. The mind of the sacred writer is said to have been left to itself in secular matters, as history, topography, chronology, and physical science. Human error in respect to these is thought to have no important bearing on spiritual truth. It does not vitiate or weaken in any perceptible degree the moral lessons of the Bible. It belongs to a realm of knowledge so distinct from that of religious truth, that illumination in the one should not be expected to bring illumination in the other. Hence we are not to be troubled about mistakes in history or natural science, as they do not affect the trustworthiness of the Bible as a guide to religious truth.

4. *Gracious Inspiration.* — According to this view, inspiration is common to all true servants of God. The more devout they are, the more highly inspired must they be called. For the influence of the Divine Spirit is always proportioned to growth in grace. The better the

saint the greater the prophet or religious teacher. And conversely, the moral imperfection of any man carries with it imperfection in his teaching. Hence no religious teaching found in the Bible can be regarded as free from error, unless it be that of Jesus Christ; and as his teaching has come to us through the minds of imperfectly sanctified disciples, it may be tinctured with error. Yet we may be tolerably sure that the percentage of error, compared with that of truth, is small.

In comparing the first and second theories with the third, we must admit that either of them may be held with deep reverence for the Bible as a revelation of divine truth concerning the way of life, and, indeed, as the best practicable revelation of that truth. For the advocates of these theories are in accord respecting the object of revelation. They agree in looking upon that object as moral and religious, — the recovery of men from sin to holiness, and from death to life, — and in believing that the Bible teaches truth and not error, as to the means of effecting this recovery. But they differ from each other in their estimate of what the Bible says of things more or less connected with religion, while not essential to it. Advocates of the first two views are apt to believe that it would have been just as easy for God to preserve his messengers from historical as from religious errors, and that as they always speak with the same assurance, it is necessary to receive what they say as true in the one case as well as in the other. But advocates of the third view contend that a correction of accepted historical or scientific opinions would have discredited the messengers of God, or diverted attention from their religious teaching, and that entire accuracy in such matters would even now contribute nothing to the supreme object of the

Bible, but would tend to make men worship the book rather than the God whom it reveals. Again, advocates of the first two views think it possible to account for nearly all the alleged errors of Scripture, by showing that they are not really errors at all, or that they have been brought into the text by copyists or translators. But advocates of the third view object to this explanation, and strenuously affirm the almost certain presence of unimportant, non-religious errors in the original text.

A point is often made against the inerrancy of the original text of Scripture which we wish to answer at once. And that point is the assumption that a belief in the inerrancy of Scripture on all the subjects which it treats tends to bibliolatry. This seems to us an utterly baseless assumption. For neither history nor reason shows that men are more likely to worship an oak of the forest primeval, as it comes from the will of God through the processes of nature, than they are to worship a rude statue, carved by the hand of man. The superstitious soul is not over-particular about the perfection of what it worships. But every intelligent Christian believes that the revelation of God in nature is absolutely unerring as far as it reaches, yet he is not moved by this belief to worship nature, instead of God; and we have never met a Christian who did not welcome any fresh evidence of the accuracy of biblical allusions to places or events. There is more danger, to-day, of undue reverence being paid to priests and churches than there is of its being paid to the Word of God. We have observed many proofs of the one, but none of the other.

Examination of these Hypotheses.

Four hypotheses concerning the inspiration of the Scriptures have been described; namely, that it was *verbal*, that it was *dynamic* (and plenary), that it was *religious*, that it was *gracious*; the first asserting that the Spirit of God suggested the words as well as the ideas of the sacred books to their writers; the second, that the Spirit of God so pervaded and quickened the mental powers of those writers as to make their whole work divine-human; the third, that this action of the Spirit brought about a knowledge and communication of religious truth, all other truth being gained by natural means; and the fourth, that all renewed men have the same kind of inspiration, — the action of the Holy Spirit on their minds, — making their religious teachings pure and perfect in proportion to their growth in grace or personal holiness. These four hypotheses may be examined in the light of what the Bible itself says concerning the inspiration of prophets, apostles, and sacred writers; in the light of what the sacred writers declare to be the authority, the substance, and the purpose of their teaching; in the light of what is suggested by their methods of teaching as to its character and aim; and in the light of such consistency and coherence as their teaching exhibits.

First Light. — We naturally begin with what the Bible itself says concerning the inspiration of prophets, apostles, and sacred writers. These three classes are put together, because the nature of their work was essentially the same, that is, making known to men the will of God, and also because many of the sacred writers were either prophets or apostles. This will be admitted by every one who is familiar with the evidence. To men-

tion but a single fact, more than half of the New Testament was written by three great apostles, Peter, John, and Paul. Let no reader, then, pass over the following extracts from the Bible, on the ground that he has often read them, for they need to be closely scanned and thoughtfully weighed by every man who hopes to reach the truth as to the inspiration of Scripture.

In his second letter to Timothy, Paul refers to the Old Testament: "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction (or discipline) which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (iii. 14–17). This important testimony calls for two or three remarks. It is by no means certain that the Revised Version, "Every Scripture inspired of God is also profitable," etc., should be preferred to the marginal reading, "Every Scripture is inspired of God, and profitable," etc. Either is tenable, and only the context can decide which is correct. But the apostle certainly had in mind "the sacred writings" which Timothy had known from a child (*i. e.* those of the Old Testament), and "which were able to make him wise unto salvation through faith in Christ," and it is morally certain that he meant to pronounce every one of them God-inspired. They were sacred writings because they were God-inspired, and for the same reason they were profitable for teaching. It is also evident that the teaching here referred to was that of Christian truth and duty, such

teaching as Timothy, a man of God, was called to give. There is no reference to instruction in any other kind of knowledge. Yet this does not prove that events in nature or life may not have been employed, under the Spirit's influence, in illustrating religious truth and impressing it upon the minds of men. It merely shows that giving instruction in science or history was not a separate or even co-ordinate purpose of the sacred writings.

In his Sermon on the Mount, Christ uses this striking language, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. v. 17–19). A more emphatic endorsement of the law and the prophets as being sacred and authoritative, can scarcely be imagined. With it may be joined His answer to the Jews, as recorded by John, "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the Word of God came (and the Scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God?" (x. 34–36). Observe that this passage from one of the Psalms is said by Jesus to have been written in the Jewish law ("your law"), and is also represented as having supreme authority,— "the Scripture cannot be broken."

Add to these declarations His words to the two disciples on their way to Emmaus, "O foolish men, and slow to believe in all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into His glory? And beginning from

Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself" (Luke xxiv. 25–27). In the evening of the same day He said to the Eleven, "These are my words which I spake to you while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and the Prophets, and Psalms concerning me" (xxiv. 44). It is perfectly evident that this language rests on a belief in the mind of Christ that there were statements respecting himself in the three well-known parts of the Old Testament recognized by the Jews of that time, and that these statements foreshadowed events which, according to the eternal purpose and foreknowledge of God, must be accomplished.

We may now turn to passages of Scripture that refer to a certain class of men as inspired, for it is plain that their inspiration gave a divine quality and value to their teaching. In the second epistle of Peter there is an appeal to the transfiguration of Christ, which the writer had witnessed with others on the holy mount, and to the voice out of heaven which they had heard at that time. In consequence of that visible glory and wonderful voice, he says: "We have the prophetic word [made] more sure; to which ye do well that ye take heed, as to a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of Scripture comes of one's own interpretation; for prophecy was never brought by the will of man; but moved by the Holy Spirit, men spoke from God" (i. 19–21). This language appears to signify that no divine message recorded in the Scriptures sprang from the prophet's own interpretation of the mind of God, or was delivered to men by the prophet's own will,

without the Spirit's influence; on the contrary, men of this class received their messages from God and were moved by His Spirit to proclaim them. It is indeed possible that the word "prophecy" is here used in the sense of prediction; but nothing requires us to give it this limited meaning, and it probably embraces every kind of religious teaching in the Old Testament which came directly from God.

Equally positive is the language which Paul employs in affirming the divine origin of the gospel preached by him. "For I make known to you, brethren, as to the gospel that was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but through revelation of Jesus Christ" (Gal. i. 11, 12; compare verses 7–9). And with this may be connected his words to the Corinthians, "And we received, not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God. Which things also we speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual things with spiritual" (1 Cor. ii. 12, 13). We must then conclude that the apostle's religious teaching was according to the mind of the Spirit, or that he overestimated its character and value. If the latter be true, he also overestimated the teaching of the older apostles, with whom he sometimes compared himself. His mistake was not, therefore, a fruit of ambition, but of fanaticism; he was honest but deluded, — a conclusion which cannot be reconciled with the singular purity and sobriety of his writings.

The testimony of John that he was "in the Spirit on the Lord's day," when the visions and voices described in the book of Revelation entered his mind, may be accepted

as evidence that he believed them to be from the Lord; and the tone of absolute certainty which pervades the fourth Gospel and his Epistles, is readily explained by supposing that he was deeply conscious of the illumination of the Spirit, according to the promise of Christ. For by that promise the disciples of Jesus had been assured of such help from "the Spirit of Truth," as would enable them to make a divinely appropriate defence when called before angry judges, to remember all the instructions which the Lord had given them during His ministry, to understand more perfectly than they had yet done the marvellous things pertaining to His nature and work, to foresee many future events in the reign of Christ, and to learn by degrees the whole truth concerning the way of life (Mark xiii. 11; John xiv. 26; xv. 26; xvi. 7–15). It cannot be doubted, without doubting his authorship of the fourth Gospel, that John believed Christ to have promised all this to the eleven. Nor can it be doubted that he believed the promise to have been fulfilled long before he wrote the fourth Gospel.

But may we not hold that the promise of the Spirit, made to the Eleven, was meant for all Christians in precisely the same sense as it was meant for the apostles? May we not hold that it was fulfilled to the Eleven, not in accordance with the exigencies of their work, but in proportion to their growth in grace? And that it has been fulfilled in the same way to all Christians, from the day of Pentecost to the present hour? We cannot deem this a fair interpretation of the words of Christ, or of the history of their fulfilment in the church. There are, indeed, a few expressions which, taken by themselves, would favor such an interpretation, but none of them are decisive. Jesus said to the Jews at a certain feast, "He

that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this He spake of the Spirit which they that believed on Him were to receive" (John vii. 38, 39). This language, though emphatic, does not even tend to prove that the Spirit's work in all believers must be precisely the same; it only shows that his work will not remain hidden in the soul, but will flow out into the world in streams of blessing. And the Apostle Paul, after speaking of several extraordinary gifts which were imparted to certain members of the church for the common good, proceeds to exalt faith, hope, and love, as superior to them all. Knowledge is imperfect at best, though useful, but love is indispensable and eternal. (See 1 Cor., 12th, 13th, and 14th chapters.) A diversity of spiritual gifts is therefore in harmony with the Holy Spirit's presence in every Christian heart. For not all were called to the same work, or equipped for the same warfare. There were apostles and prophets, as well as pastors and deacons, in the primitive churches.

And if we look again at the particulars enumerated in the Saviour's promise, it will be seen that the Spirit of Truth was to prepare the apostles for a definite work, — a work which required of them knowledge of Christ and ability to make him known. They were to be teachers in a most eminent sense, and every aspect of the promise recorded by John suggests that the Holy Spirit was to guide them into the whole truth. Not, however (unless we forget the connection of this promise with the whole mission of Christ, and the substance of his preaching in Galilee, Samaria, and Judea), into all scientific or historical truth, but into all Christian truth. If any other truth was taught it was incidental to this.

By this brief survey of the claims which the Scriptures make to inspiration, we think it has been shown that the religious teaching of the Bible — to say nothing at present of other matters — is presumably divine. To pronounce it simply human is to class its writers with enthusiasts, and to declare that the Christian consciousness of Paul or of John was less trustworthy than our own. We are not prepared to take this step. We do not think there is any reason to take it. Properly interpreted, the religious teaching of the Bible is right and good, and the best men will return to it with unspeakable satisfaction to the end of time. At this hour, as we earnestly trust, there is more devout study given to the sacred record than ever before, and the result will be a better knowledge of its inexhaustible riches in holy truth.

Reference has been made to a few expressions of Christ and of his apostles which show that they considered the Old Testament Scriptures sacred and authoritative. But there has been no attempt to present all the evidence on this point. Only a small part of it could be adduced. Reference has been also made to the words of Peter concerning the inspiration of ancient prophets, to the words of Paul concerning the source of his knowledge of the gospel, and to the words of Christ promising the Spirit of Truth to the Eleven. And three facts were seen to be embraced in this testimony: one, that the inspiration of the Scriptures was due to the inspiration of their writers, or of those whose words were written; another, that the special object of inspiration was to qualify men to receive and proclaim religious truth; and a third, that the kind of inspiration which is the subject of our present inquiry, was neither universal in the Apostolic churches nor proportioned to growth in grace. The inspiration which was

imparted to all Christians had its fruit in "love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control" (Gal. v. 22), or more briefly, in "faith, hope, love" (1 Cor. xiii. 13), but the inspiration which gave to one a word of wisdom, to another a word of knowledge, to this man a gift of healing, to that a gift of prophecy, and to a third a gift of discerning spirits, or tongues, or the interpretation of tongues, was assigned to each one by the Holy Spirit, according to his own will. They were special gifts, not essential to growth in grace, but needed at that time for the highest good of the church. The apostle's discussion of "spiritual gifts" in the 12th and 14th chapters of 1 Corinthians is of prime importance in studying the inspiration of the Scriptures. Thus the fourth hypothesis concerning inspiration must be rejected, and only the first three deserve further examination.

Second Light. — These three hypotheses concerning the inspiration of the sacred writers, and especially the hypothesis that inspiration was a peculiar influence of the Spirit of God on those spiritual powers of men which are employed in discerning, in retaining, and in declaring religious truth, may be further examined by the light of what these writers claim in respect to the *authority*, the *substance*, and the *purpose* of their teaching. The writers of the New Testament do not indeed often assert, in so many words, the divine *authority* of their teaching. But it is fair to assume that most of them had no occasion to do this. For Paul, the only apostle whose authority is known to have been called in question by those to whom he wrote, did this repeatedly. He vigorously asserted his equality with the other apostles by testifying that his gospel had been revealed to him by Jesus Christ, and by denouncing any different gospel as false, though it were

preached by an angel from heaven. Yet all the New Testament writers speak with a tone of absolute confidence. In this respect their language is like that of the Old Testament prophets, and indeed like that of Jesus Christ himself. Take, for example, the Epistle to the Hebrews. The writer does not give his name or say anything about his inspiration; but what ingenuous reader fails to perceive a note of finality in every line and paragraph of the letter, — a certain undertone of divine authority in declaring the principles of Christian truth and in expounding the words of ancient Scripture, which is equivalent to the plainest assertion of such authority? The same may be said of the Epistles of Peter, James, and Jude, as well as of the writings of John and of the first two Evangelists. And not much less may be affirmed of the Gospel of Luke and the Acts of the Apostles. A tone and spirit of distinct certainty, scarcely distinguishable from authority, pervade these historical records.

Turning to the Old Testament, the following facts deserve attention. *First*, the writers of the principal books are not expressly named. This is true of all the historical, and of most of the poetic and prophetic books. *Second*, there is evidence that many of the prophets put in writing some, if not all, of their messages from God. This was true of Moses (Ex. xxiv. 4; Num. xxxiii. 2; Deut. xxxi. 9, 22; John v. 46, 47), of Samuel (1 Sam. x. 25; 1 Chron. xxix. 29), of Elijah (2 Chron. xxi. 12), of Isaiah (Isa. viii. 1; xxx. 8; 2 Chron. xxvi. 22), of Jeremiah (Jer. xxxvi. 4; li. 60; xxix. 1 *sq.*), of Ezekiel (Ez. xliii. 11), and of Habakkuk (Hab. ii. 2). Some of them, as Samuel, Nathan, Gad, Shemaiah, and Isaiah, wrote annals or histories of certain kings, as David, Solomon, Uzziah

(1 Chron. xxix. 29; 2 Chron. ix. 20; xxvi. 22). *Third,* according to Josephus, the Jewish sacred books were written by "the prophets who had learned the most exalted and ancient things according to the inspiration of God, and had recorded the events occurring in their own times, wisely, as they happened" (c. Apion, I. 8). It is possible to make too much of this statement, but Josephus was certainly an educated Jew, and his language may fairly be supposed to represent the common belief of his countrymen at the time of Christ. *Fourth,* large portions of the Old Testament purport to be the words of prophets who delivered them to the people as messages from God. This is true of nearly all the record from Isaiah to Malachi. The historical sections are comparatively brief, though often highly important. In other parts of the volume, history or sacred song is the principal element. But the law of Moses in the Pentateuch claims to have been received from God by him, and he was a prophet. *Fifth,* a tone of intense sincerity, strongly suggestive of divine impulse and control, is characteristic of these writings, so that it is easier to believe their authors inspired than to believe them uninspired. And all the facts known to us are consistent with this belief, if inspiration is understood to have had for its object the teaching of religious truth.

The hypothesis that "inspiration was a peculiar influence of the Spirit of God on those powers of men which are employed in receiving, retaining and declaring religious truth," has been supported by appealing to the *authority* which the sacred writers claim in teaching such truth. If it was the object of inspiration to qualify them to teach that kind of truth their language and tone are wholly natural.

But was this its object? What do the sacred writers appear to consider the *substance* of their teaching, the sum of all which they have to fix in the hearts of men? Is it not religious truth, — a knowledge of the way of life? For this truth embraces, (1) a knowledge of the one God, holy and merciful, the Maker and Ruler of all things; (2) a knowledge of men in rebellion against God, with all the persistency and ruinous effect of that rebellion upon character and life; and (3) a knowledge of what God has done, and of what men must do, in order to a restoration of peace between the gracious Father and his unfaithful children. Is it difficult to discover in any part of the Bible evidence that it was meant to teach or illustrate some portion of this truth? Is there any piece of history, or biography, or legislation from the first verse of Genesis to the last verse of Revelation, which cannot properly be referred to one of these divisions of religious truth? Is there any prediction or promise, any admonition or threatening, any argument or appeal, any parable or psalm, any prayer or confession, any rite or form of worship, which does not illustrate the mind of God in relation to men, or the character of men in relation to God? Especially clear is it, that every word of Scripture which relates to Jesus Christ is religious in the deepest and broadest sense, since we see in him the clearest revelation of the true nature of God and the true nature of man, and learn at the same time the actual condition of men, together with the way of their recovery to a normal and blessed state.

If any part of the Bible ought to be made an exception to what has now been said, it must be the book of Esther. But whatever surprise is occasioned by a lack of express reference to God in that book, no one can read it without

seeing the hand of the Lord in the deliverance of his people, scattered through the Persian empire, from complete destruction. And whatever censure may be justly passed on the conduct of Ahasuerus, or Mordecai, or Esther, it will be observed that the writer does not commend their conduct or declare any one of them to have acted in obedience to a divine command. The book should therefore be read and judged as a fragment of Jewish history, composed by an unknown author, and fitted to remind men of an overruling Providence. As teaching such a lesson, it was given by devout Israelites, with some hesitation, a place in their collection of sacred writings. Whether inspired or uninspired men gave it this place in the first instance, we do not certainly know, but it was classed with those writings in the time of Christ, and we are ignorant of any sufficient reason for relegating it to a lower rank, or, in other words, for thinking that the great lesson of the book is not religious.

But there is another point of view from which we can study the nature and effect of inspiration, namely, the *purpose* for which it was given. And by the word "purpose" is now meant, not the immediate, but the ultimate object of the gift. Thus explained, the purpose of inspiration was not instruction, but persuasion. It was not given to certain men for their own private illumination, or for the mere instruction through them of other men, but it was given to prophets and apostles that they might move men to repentance and faith. The object of it was not to make men theologians, but to make them Christians. Truth was revealed with a view to the formation of holy character. For knowledge is a means, not an end. When sought as an end the attainment of it is dangerous, and the apostle was constrained to write to the Corinth-

ians, "Knowledge puffs up, love builds up." There is, however, a knowledge of God and of His Son, Jesus Christ, which is eternal life, but it is a knowledge of the heart quite as much as of the head; it is spiritual appreciation, devotion, followship; it is a perfect blending of holy discernment and love; and this kind of knowledge is the highest good attainable by men. It brings God so near that self is lost sight of. It is rooted in character and transfused with trust and love. We must, therefore, think of it as something far warmer and richer and deeper than mere intelligence. It is the whole inner man restored to communion with God.

But if the purpose of inspiration was to qualify men for the work of persuading the wicked to forsake his way and turn unto the Lord, that is, for the work of appealing to conscience and heart, it will be easy to account for many things in the Bible which, on any other theory, would be inexplicable. One of these is the moral earnestness of the prophets and apostles. As a rule, they were men who deeply felt the truth and importance of their messages. And we can see that if God wished to present His truth to men in such a way as to affect their lives, it was necessary for him to do this through messengers who were profoundly anxious to have the people obey the truth. In no ordinary circumstances, therefore, could a bad man be a good prophet. His soul would not be in the work. His conscience and will would impart no life to his words. He might serve as a priest, but he could not do the work of a prophet.

Third Light. — Another thing which confirms this view of inspiration, is the methods of religious teaching which characterized inspired men, and especially the very slow progress which was made in revealing truth before the

coming of Christ. For every prophet was more or less a product and child of his time, imbued with the moral and religious sentiments of his people. To have lifted any one of them quite out of his environment, giving him the spirit and point of view of a later generation, would have been a sheer and perhaps a useless miracle. There is no reason to believe that God chose to do this. And if not, his messengers must have been able to serve with all the heart, because the truth which they were called to preach was such as they, in their day, could receive and appreciate, because the revelations made to them at any given time were not too far in advance of their religious condition. The prophets were always leaders of the people in religious progress, but leaders raised by the Spirit of God from the ranks of the people, and affected at a thousand points by their influence.

The methods of inspired teaching also include the frequent use of typical prophecy. For this kind of prophecy deals with the present as well as with the future; it looks at things near, but sees in them signs and pledges of things remote. The prophet is at work among his own people, intensely concerned for their good, but that people has a future of higher spiritual tone which is revealed to him dimly in the present, and his language borrows from it a sweep and quality which it would not otherwise possess. The present blends with the future, and in a certain sense is transfigured by it. Yet the prophet lives and suffers and pleads with the men of his own age. He beseeches them to be reconciled to God. He is intent upon their salvation. He comes to them with a message from Jehovah; but it is a message of practical, not of speculative truth, and he is a preacher rather than a teacher. Any foregleams of a better day are so connected

with religious life as to strengthen his arguments for repentance. Any premonitions of ultimate doom are so linked with sin against God as to enforce His denunciation of present rebellion.

In general, while the sacred writers seem to have been indifferent to philosophical questions and systematic statements of religious truth, their methods of popular instruction and appeal were as various as diversities of temperament, of early training, of later experience, of social environment, and of national vicissitude, would be likely to make them. Their references to nature, to current events, and to inward conflict or joy, were free and forcible. No kind of powerful address was neglected. The language of Hebrew prophets was rarely calm and never dull. Fervors of devotion to God were often succeeded by torrents of indignation at sin. But the stream of discourse was never sluggish or aimless. We meet with exultation and scorn, with pathos and lamentation, with proverbs and dark sayings, with narratives and parables, with allegory and fable, with epic poetry and song, but all forms of utterance are alive with energy and purpose, with thoughts of God and duty, with hopes of pardon and true life. No literature in the world is so multiform and free, and at the same time so vitally one in spirit, as the sacred literature of Israel. The message of an ancient prophet, or the psalm of an inspired poet, is seen to be charged with deep feeling as well as with high thought. The letter of a Paul or Peter, of a James or Jude, is instinct with holy desire as well as with divine truth. In a word, the methods of inspiration are not didactic but persuasive, agreeing perfectly with our account of its nature and effect.

And the circumstance that the view which regards

inspiration as a peculiar influence of the divine Spirit on those powers of men which are employed in receiving and proclaiming religious truth, accords with the methods of sacred literature better than any other, is an evidence of its correctness.

Fourth Light. — This arises from the consistency and coherence of biblical truth. And here it must be borne in mind that the Bible is made up of many books, written by different men scattered through a period of fifteen hundred years ; that the writers belonged to all grades of civil and social life, and displayed the greatest diversity of taste and talent, some being legislators, some historians, some poets, some sages ; and that, during the long period named, the character and religion of the Hebrew people were subjected to many and various influences and made to assume many and contradictory forms. For a long time this singular nation was ready to forsake the God of its fathers and become like the heathen round about; and not until its return from Babylon was it weaned from the love of pagan fellowship. Then its religious life degenerated after a time into ritualism, asceticism, or scepticism. Never was there unity of faith among the people. Yet a succession of writers, raised up in this nation, put on record for future ages a body of religious truth singularly positive, practical, and consistent, — a body of truth which the best men now study with deep reverence and satisfaction, and which, as certain sceptics have avowed, proves the Hebrews to have had a remarkable genius for religion.

Nothing is more worthy of admiration than the positive manner in which the existence of *but one living and true God is asserted.* From the time of Abraham to that of John, the last apostle, polytheism surrounded the chosen

people. No other nation affirmed that its own god was the only god. Indeed, it was rarely the case that a nation confined its worship to one god. Polytheism was almost universal. And the Israelites were not unwilling to practise it. During a large part of their career as a nation many of the people were eager to follow the idolatrous customs of Egypt or Syria, of Tyre or Babylon. But with one voice the sacred writers proclaim the unity of God. "There is no God but Jehovah!" is their watchword from first to last. And he is Creator as well as Ruler. He is holy as well as supreme. His counsel which is right will stand, and he will do all his pleasure. There is no power in nature, no malice in Satan, no evil in man, that can thwart his purpose, or bring to nought the plan which he has formed. By flood or flame, famine or pestilence, angelic ministry or human service, he is able to bring to pass his wise decree, and his people are taught to look upon his covenant of mercy with them as "ordered in all things and sure." Yet his power is that of a person and not that of an element; his action springs from choice and not from necessity. There is nothing in his reign akin to that of blind fate. Knowledge, feeling, purpose, choice, love, goodness, pervade all that he does; and the certainty with which he moves onward to the achievement of holy deeds does not conflict in any instance with the moral freedom of mankind. There may be expressions here and there which seem to be incompatible with this lofty view of Jehovah; for no writers are bolder than those who penned the sacred Scriptures, no writers seem to be more fearless of misinterpretation or more intent on making the truth in hand impressive, no writers are less given to qualifying their strong language lest it be misunderstood or perverted, — but the total impression of

their words has been fairly described. And it is at once powerful, unique, and unaccountable, unless we admit that they were inspired by the Spirit of the living God.

Scarcely less remarkable is their *moral teaching.* "The strict subordination of ethics to theology" has been noticed by Mr. Rogers ("The Superhuman Origin of the Bible," p. 20) as a marked peculiarity of biblical teaching. The foundations of morality, he remarks, "are laid in the idea of God and our relations to him; its sanctions are derived from his will." "The great commands of the second table, the duties we owe to our fellow-men and ourselves, are here ultimately based on the relations in which all creatures stand to him who demands our homage in the first table." But this subordination of ethics to theology, though quite as evident in the teaching of the Old Testament as in that of the New, need not prevent our looking at the moral teaching of the ancient Scriptures by itself. And that teaching will be found, in most respects, singularly pure and self-consistent. If it be not in every instance as clear and exalted as that of Christ and his apostles, it always looks in the same direction and seeks the same ends. If some practices were suffered under the Mosaic dispensation which do not agree with the perfect morality taught by Christ, they were not encouraged or pronounced right and good, they were not introduced or honored, but were simply tolerated on account of the hardness of the people's hearts, and in various ways checked as rapidly as possible. This is true of private revenge, of polygamy, of divorce at will, and of slavery. The tendency of Mosaic legislation was against every one of these. But if we look away from the evils that were deeply intrenched in social life and supported by self-interest, prejudice, and custom, and consider the prin-

ciples of morality distinctly taught in the Old Testament, we shall find these principles to be exceedingly comprehensive and just. Looking at the second table, we shall be able to say with Paul, "He that loves another has fulfilled the law. . . . Love works no ill to his neighbor; therefore love is the fulfilment of the law." Thus the apostle finds in the second table (Rom. xiii. 9, 10), supplemented, perhaps, by a passage of Leviticus, the best rule of morals for human society ever yet propounded, — the same rule, in fact, which Christ adduced in his answer to the lawyer (Matt. xxii. 37–40).

Moreover, it is noticeable that the later books of the Old Testament emphasize more and more the strictly moral principles of the law. It was the tendency of the unrenewed heart, then as now, to pay tithes of mint, anise, and cummin, while forgetting the weightier matters of the law, — judgment, mercy, and truth. Hence the prophets were sent to reassert and expound the eternal principles of equity revealed to Moses, and their messages were often radiant with light and full of power. Nor is there any discord in their teaching. Falsehood, oppression, dishonesty, hypocrisy, are everywhere denounced as terrible sins; while integrity, sincerity, just dealing, and kindness to the poor, are always pressed upon heart and conscience as the will of God. In a word, the current of ethical teaching in the Old Testament flows in the same direction with that of Jesus Christ, though it does not furnish so perfect an ideal of the social and civil life which will be seen when the will of God is done on earth as it is done in heaven.

In like manner, it could be shown that the sacred writers agree in their teaching as to the *moral condition of mankind* and as to *the way of salvation.* But it is

unnecessary to produce the evidence of this. For none will deny that, according to their testimony, all men are lost by reason of sin, and must be saved, if at all, by divine grace. Yet the consistency of their independent teaching on these cardinal points — the being of God, the law of duty, the fact of sin, and the way of salvation — can only be accounted for by such an inspiration of the writers as we have described.

Objections. — According to the view of inspiration which we have tried to explain, it was an influence of the Spirit of God on those powers of men which are concerned in the reception, retention, and expression of religious truth, — an influence so pervading and powerful that the teaching of inspired men was according to the mind of God. Their teaching did not in any instance embrace all truth in respect to God, or man, or the way of life; but it comprised just so much of the truth on any particular subject as could be received in faith by the inspired teacher and made useful to those whom he addressed. In this sense, the teaching of the original documents composing our Bible may be pronounced free from error. But there are objections to this view.

1. On the ground that it ascribes too little influence to the Holy Spirit in fixing the *form* of Scripture. Advocates of a strictly verbal inspiration sometimes press this objection, being reluctant to admit that the style and vocabulary of the sacred books must be traced back to their writers. Yet the evidence of this fact is too strong to be refuted, and the peril of yielding to it is imaginary. For almost every conceivable truth can be expressed by more than one form of speech. Paul and John did not use identical language in teaching the same doctrine. And it is surely safe to hold that inspired men

were empowered to perceive religious facts, duties, and principles so clearly that they could express them without error in their own variant and imperfect diction.

2. But it is also objected to this view, that it ascribes too little influence to the Spirit of God in fixing the *substance* of Scripture. Only the religious teaching of the Bible is said to be determined by inspiration, and, of course, only that is authoritative. But even this objection is, perhaps, less conclusive than it seems. For the one great reason why Christians wish to find the Bible trustworthy in non-religious matters, is their desire to find it perfectly trustworthy in religious matters. If they could see their way clear to a rational belief of its freedom from error in declaring religious truth, without insisting at the same time upon its perfect accuracy in other things, they would doubtless be satisfied. But they feel their need of a revelation from God concerning the life and well-being of the soul, which is as ultimate and reliable as God's revelation of physical order and well-being in nature. And with the high claims to divine authority which the Scriptures make, they are confident that God has given them such a revelation. They are right. God has done precisely this. We believe that the Scriptures reveal to us the bed-rock of religious truth. But their direct claims relate, as we have seen, to religious teaching; and so the question, whether correctness of religious teaching implies correctness in all references to nature and history, remains to be answered.

Let us approach the question by means of a somewhat similar case. Jesus Christ taught the truth by parables. But do we say that every point in a parable must have had a distinct meaning, so that a dozen lessons were taught by a single parable? Do we not rather, in many cases,

say that the parable was meant to teach a single lesson? And that the details were introduced, not for the purpose of teaching, that is, of teaching a particular truth by each one of them, but for the purpose of giving life and interest to the picture, in order that its one great lesson might be fixed in the mind forever? Are we, then, sure that the religious lesson would have been different if the details had been somewhat different? Would the lesson of the Parable of the Sower have been really changed, if the Lord had said, "Others fell on good ground, and yielded fruit, some eighty-fold, some fifty, some twenty," instead of saying, "some a hundred fold, some sixty, some thirty?" We think not. The fact that the amount of the crop depends very greatly on the quality and condition of the soil would have been expressed just as clearly in the one case as in the other, and would have illustrated with equal truth the corresponding fact in religious life.

In like manner it seems to us possible that references to history may be inexact as far as chronology, or succession, or magnitude of transactions is concerned, and yet be perfectly truthful in the religious lessons which they inculcate. It is in general of no consequence whether a given doctrine was revealed in the morning or at noon or in the evening; whether it was addressed to one person to ten persons or to a thousand; whether it was repeated many times, or announced distinctly once for all. Especially important is it to remember that history is never complete as a record of facts. At best, it is only a selection of representative actions and events; and its value depends on the end for which that selection is made, and the judgment of the person who makes it.

For example, none of the Evangelists claim to give a complete history of what the Saviour said and did in the

years of his public life. They furnish selections only; sketches of certain miraculous events, extracts from a few discourses, samples of parabolic instruction, and snatches of dialogue suggesting hardly more than the points of debate. The full story of Christ's life during a single week would have filled the pages of a book larger than the New Testament. What the Evangelists meant to give was "the truth, and nothing but the truth," but not "the whole truth," for no history can do that. Look at a simple illustration. The superscription which was placed on the cross over Jesus by the order of Pilate, read, according to Mark, "The King of the Jews;" according to Luke, "This is the King of the Jews;" according to Matthew, "This is Jesus the King of the Jews;" and according to John, "Jesus of Nazareth the King of the Jews." All the Evangelists give the essential fact, — the accusation. And that is all which any reader of the Gospels needs, though strangers who were passing by that day may have wished to see the name of the sufferer as well as the accusation against him. The entire superscription in Hebrew, in Latin, and in Greek, may have contained every word given by the several Evangelists combined, — namely, "This is Jesus of Nazareth, the King of the Jews;" but the only thing of importance to readers of the Gospels was the accusation, which is given in all of them. The rest was really, though not formally given, by saying that this "accusation" or "title" was set in writing "over" (Mark), or "over him" (Luke), or "over his head" (Matt.), or "on the cross" (John), the context in every case stating that Jesus was referred to. How blind, then, to the nature and laws of historical veracity must be a writer who can say that, "whichever of these four superscriptions may be regarded by the reader as the

real one, the other three must be acknowledged as so many manifestations of error in Scripture." Yet this astonishing language is used by Macnaught in a volume "On Inspiration" (p. 38).

And no less imaginary are nineteen-twentieths of the errors in history, topography, and science, which are attributed to the sacred writers. If the other twentieth seem to be more real, may we not fairly ask: Did not the supreme object of inspiration and the necessity of brevity and force in addressing the people, render the admission of them wise and practically unavoidable? Would not a careful correction of current historical and scientific beliefs have turned the minds of men away from the religious lesson to be impressed, by exciting curiosity, if not distrust, concerning the writer's novel views in history or science? If Paul wished to remind the Galatians that a long period had elapsed between the giving of the promise to Abraham and the giving of the law to Moses, might he not, under the influence of the all-wise Spirit, follow the Septuagint, which was doubtless the Bible of his readers, and speak of that period as four hundred and fifty years, though it may have been over six hundred years? His argument did not depend on the precise length of time, and in round numbers, according to the shortest and best-known reckoning, that time was four hundred and fifty years. Probably it was more, but if Paul had given the larger number, it might have led to perplexity and discussion about a matter which had really nothing to do with the vital question in hand. If he had been writing a work on chronology, exactness in dates and periods of time would have been of prime importance. But he was not, and the methods of a chronologist are not to be demanded of him. We are persuaded that Professor

Green, of Princeton, is right in affirming that the sacred writers do not attempt to give the data for a chronology of mankind before the time of Abraham. Nor do they do this of set purpose after his time. Their purpose is moral and religious, not historical, and it is unjust to expect of them anything by way of history which does not bear directly on that purpose. If they have selected or combined the materials of their story in such a way as to blacken the characters of good men or palliate the sins of bad men, they are unworthy of confidence; but this is exactly what no just critic suspects them of doing. It is safe to affirm that the literature of mankind contains no biographical sketches which are so manifestly outspoken and sincere as those preserved in the Bible, and that no explanation of this singular fact is so credible as the one which supposes them to have been written or selected by men controlled by the Spirit of God.

It is, therefore, our belief that the Sacred Scriptures, rightly interpreted from beginning to end as the record of a progressive revelation of God to man, of man to himself, and of spiritual life to all who will accept it, will lead to truth without error, and will justify that revelation, as one that gave to those addressed by it, in each particular age, the religious truth most needed by them, in the best available form for reaching the heart and purifying the life. This sentence is long, but we cannot make it shorter and express the precise meaning intended.

"As a linguist, no less than as a theologian, I here express my belief that the New Testament is inspired in such a sense that every word of it is of value as the vital form in which the revelation of God has been made. It is not so much human and Divine as Divine-human in every part. The Divine inspiration unites in living union

God's thought and human language: and things which are alive have life in the minutest cell." — Prof. M. B. Riddle (Independent).

3. Objection is also made to the view of inspiration defended by us, on the ground that it ascribes too much influence to the Spirit of God in determining the religious teaching of Scripture. For that influence, it is said, did not prevent the sacred writers from inculcating positive error, as well as only a part of the truth. Especially is it urged that diversities of expression, when studied with microscopic fidelity, reveal essential differences of religious belief, even among the apostles of Christ (to say nothing of other teachers), and these differences are so certain and radical, as to make any search for underlying harmony vain. Thus Paul was the antagonist of all the earlier apostles, and particularly of Peter and James, in regard to the very substance of Christian doctrine, — the way of acceptance with God. Much more was he the uncompromising antagonist of Jewish theology as taught by the Old Testament. Indeed, there is no unity of religious teaching among the sacred writers. They differ from each other, in this respect, to such an extent that the hypothesis of a guiding influence from above is incredible. This is the objection. Is it valid? We think it is not. But let us consider a few of the particulars on which it is founded.

Paul is said to have preached a gospel essentially different from that which was preached by James and the other apostles. For Paul affirmed that faith in Christ is the only thing necessary to justification and life, while James asserted that men are justified by works, and not by faith only. But there is no contradiction between the doctrine of Paul and the doctrine of James. How any

scholar can compare the language of Paul in the thirteenth chapter of first Corinthians and in the last two chapters of Galatians with the language of the second chapter of James, and discover anything more than a superficial difference between them, passes our comprehension. It is no more than a difference of emphasis, occasioned chiefly by the different religious perils to which the readers were at the time exposed. Equally incorrect is the assertion that Paul antagonized Peter in his treatment of Gentile converts, Paul denying and Peter affirming that they must be circumcised and keep the law of Moses, in order to be saved. For if the only explicit testimony we have on the subject, that of Luke in the Acts and that of Paul in the Galatians, is worthy of credence, Peter anticipated Paul in receiving Gentiles to Christian followship without circumcision, while both James and Peter publicly indorsed his work among the Gentiles. When will biblical critics learn to give Luke and Paul credit for moral sincerity, and no longer waste their strength in searching the pages of these writers for faint vestiges of some sinister influence or secret purpose which weakens their testimony?

Again, it is affirmed that Paul opposed the theology of the Old Testament. But this statement is also incorrect. It is true that he opposed with all his might the Jewish opinion, that men who have broken the divine law can be justified and saved by their obedience to it. But he asserted, at the same time, that the law was holy, righteous and good, that the principle of obedience to it was love, and that love is the greatest Christian virtue. Men must be saved by grace through faith in Christ, because they have disobeyed the holy law of God, and by it are condemned as sinners. Yet the law is not, therefore, useless, because it cannot pronounce men righteous. It serves a

most important end by revealing to them their sinfulness and need of divine grace; it is their schoolmaster unto Christ. And however earnestly it may be affirmed that Christianity is opposed to biblical Mosaism, it will be forever impossible to discover more than a superficial difference between them, — a difference that pertains to the earthly form of religious life, and not to the law and grace of God or the method of salvation. It is not too much to say that Jesus Christ, the apostle Paul, and the Epistle to the Hebrews, agree in teaching this fact, and that they understood the relation of the old covenant to the new as well as any of their critics.

But the doctrine of plenary inspiration for the purpose of religious teaching and impression is also objected to, on the ground that bad theology and bad morality are indorsed by the Old Testament. In reply to this objection we remark: (1) That our present view of God and morality has back of it the teaching of the whole Bible, including the life of Christ. But all that teaching could not be given effectively and at once. Men were not prepared for it. First starlight, then dawn, then day. And the processes of God often seem to men very slow. One day is with Him as a thousand years, and a thousand years as one day. But His work is adapted to the moral and religious training of mankind, and when done will be found to have been well done. (2) That, if rightly interpreted, the teaching of every part of the Old Testament concerning God and morality was right, though incomplete. As related to the moral condition of the people, it pointed upward, toward a higher ideal of character and life, instead of downward, toward a lower ideal and deeper selfishness. Its influence, therefore, always tended to bring men to a clearer view of real divine and human excellence.

(3) That the Bible records many actions, without comment, which were certainly bad, and which were shown to be evil by the story of their results. This is true of polygamy, in the case of Abraham, of Jacob, of David, and of Solomon. A verbal condemnation of their conduct would have added little to the actual condemnation revealed by the record of consequences. If any Jew could read the family history of these men, as it is sketched by the sacred writers, and not see in it a warning against polygamy, he must have been dull indeed. And if it were necessary to examine one by one the instances in which the Old Testament is charged with indorsing bad theology or bad morality, we think the charge could be shown to rest, in every case, upon a misunderstanding of the record. But it is not necessary to do this, and therefore our discussion may be closed with the following propositions on the nature and extent of inspiration. They represent, in brief, our interpretation of biblical testimony and phenomena in relation to this subject.

1. The inspiration of the Scriptures is due to the inspiration of those who wrote, compiled, or indorsed them, so that they were given a place in the sacred canon.

2. This inspiration is affirmed in the fullest sense of the original Scriptures only; but it may be predicated in a general way of ordinary copies and versions, on the ground that they preserve the essential truth of the original text.

3. This inspiration is predicable of every Scripture, that is, of every part of the sacred writings. These writings are God's word to men. They not only *contain* divine messages, but they *are* such messages, and no sentence in them is wholly useless. Every paragraph and clause contributes something to the truth revealed or to the force of that truth.

4. This inbreathing of the Spirit of God so influenced the sacred writers that their religious teaching, though fragmentary, unsystematic, and specially adapted to the moral condition of those from time to time addressed, was nevertheless free from error, radically self-consistent and progressive, so that the Bible, as a whole, offers to men a true theology and a perfect rule of life.

5. This inspiration of the Spirit, working through human powers, may have sometimes employed current though inaccurate statements as to matters of science, history, or topography, because they were the best available means of impressing divine truth on the hearts of men. To speak of the sun as rising and setting may not be scientific, but it is true to human experience. And if the all-controlling purpose of inspiration was to save men by pressing upon them religious truth, references to nature, to history, and to localities must have been either omitted altogether, or else made in terms which carried the minds of those addressed to the main facts, without turning them aside into the by-paths of doubt or criticism.

6. The kind of inspiration which we have endeavored to describe appears to account for the boldness and power of prophets and apostles, for the variety of style and the popular character of the Scriptures, and for many things which are supposed by some to be incompatible with absolute truth and authority in matters of religion.

THE NEW TESTAMENT AS A GUIDE TO THE INTERPRETATION OF THE OLD TESTAMENT.

IT will be readily granted that every important question ought to be answered in the light of all the evidence which bears upon it. An effort should therefore be made to comprehend the whole case, in order that every feature of it may have its proper influence on the judgment. But differences of opinion sometimes exist as to the credibility of certain events which are supposed to bear upon the question, or as to the relation which they have to it. All inquirers do not approach the same question with identical beliefs or assumptions in respect to allied subjects, and so it comes to pass that they reach different conclusions. This is inevitable. As their premises differ, their conclusions must differ.

One who has carefully weighed the evidence in respect to the life, the death, and the resurrection of Jesus Christ, and has been thoroughly convinced that he was a wholly exceptional member of the human family, divine as well as human, indeed, the Holy One of God, will necessarily be influenced by this conviction in all his further study of the New Testament. Having accepted the stupendous fact of the resurrection, he will welcome to his confidence the equally stupendous fact of the incarnation. Believing in the incarnation, he will naturally assent without delay to the Lord's claim of sinlessness. And with sinlessness

he will be ready to associate superlative clearness of spiritual vision. Then, too, he will trust the promise of Christ which assured his disciples of another Advocate, the Spirit of truth, who would show them things to come and guide them into all the truth. Moreover, the fact of heaven-given foresight in the disciples will surely tend to render credible a similar foresight in the ancient prophets. And a belief in prophecy as a means of preparation for Christ will prepare him to discover in the Old Testament typical hints and foreshadowings of the Messiah's reign. And if so, he will not be surprised to find that the teaching of Jesus and of his apostles implies that there was a divine purpose, working obscurely, but with far-reaching and wise intent, in the history, the worship, and the sacred literature of the chosen people. Bread was thus cast upon the waters, to be found again after many days. And, as a result of all this, he will see that the books of the Old Testament cannot be classed with books of merely human origin, or interpreted without regard to their fulfilment in Christ and the meaning which he drew from much of their language.

The present writer believes that the claim of Jesus Christ to be "the Son of God" and "the light of the world" is supported by evidence (wholly distinct from the fulfilment of prophecy) that cannot be shaken, and therefore, on the principle that all pertinent evidence must be weighed, he cannot study the Lord's use of the Old Testament without assigning to it special importance. For all that Christ taught was taught with authority. And in this respect his interpretation of the Old Testament stands on a level with his teaching as to the nature of God or the moral condition of man. If it was inferior to the latter, he at least does not seem to have been aware of the

inferiority. Even when he disclaims for himself, and for all other beings save the Father, a knowledge of the date of his second coming, he does it with a positiveness which shows that what he knew was perfectly distinct in his own consciousness from what he did not know. But no trace of conscious ignorance appears in his use or interpretation of the Old Testament.[1]

Take then, for an illustration of his method of interpreting the Old Testament, his reply to the Sadducees, as recorded in Mark xii. 26, 27: "But as touching the dead, that they are raised, have ye not read in the book of Moses, at the Bush, how God spake unto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of the dead, but of the living." Evidently Christ saw in the language of God to Moses a cogent reason for believing that the patriarchs were alive when it was uttered. To him it was incredible that God should identify himself to Moses by his relation to servants who had been suffered long since to pass out of existence. The honor which he put upon his friends by associating their names with his own, and by calling himself their God, the One in whom they trusted, was utterly inconsistent with the opinion that they had perished at death, or that they would remain

[1] Christ's divine nature is believed to have been always omniscient, and his human nature to have been assisted by the Holy Spirit, given him without measure, so that, at every point of his ministry, his teaching which truly represented the knowledge of his divine nature, as far as it was shared by his human nature, was absolutely perfect. He taught as the God-man; but by the aid of the incarnate Word and of the Holy Spirit the human side of his nature was never ignorant of what his mission called him to teach. It did not call him to teach the time of his second advent; but it did call him to speak of David as the author of the 110th Psalm, and of Moses as the writer of the law, *i. e.* the Pentateuch, or the substance of it (see below).

forever disembodied and therefore incomplete. It is to the credit of the Sadducees that they seem to have perceived the force of this profound interpretation. Yet it would not have been likely to occur to any modern exegete, especially if he were satisfied with the mere letter of the record, without trying to discover the spiritual implications of it. Besides, it will be observed that the truth which Christ drew from the language was strictly an inference, nothing more. But though an inference it was positive, authoritative, and worthy of him who spake as never man spake.

With the same penetrating insight Jesus treated the Mosaic law in his Sermon on the Mount. While asserting the sacredness of that law, he proceeded to give a far deeper meaning to several of its precepts than the letter of them suggested to other teachers. No one can read unmoved his exposition of the truth suggested by the ancient law in respect to murder, adultery, divorce, swearing, retaliation, or love to enemies. Of a piece with this was his interpretation of the fourth command, and his reduction of the whole moral code of the Pentateuch to the duplicate requirement of love to God and love to men. Indeed, while it may be said that he sometimes found, beneath the surface of the Old Testament language, prophetic or spiritual truths which cannot be discovered by the finest literary acumen, there is no solid reason to believe that he ever perverted the divine intent of that language. It may be surprising to historical critics that he could say to his disciples, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me" (Luke xxiv. 44); for they deem it possible to explain all that is written in the Pentateuch without supposing any refer-

ence to Christ; but they surely cannot deny that the promise to Abraham and to his seed *may* have included spiritual as well as material good; they cannot deny that the animal sacrifices of the Mosaic economy may have been typical of the Lamb of God that taketh away the sin of the world; nor can they deny that the prediction of Moses as to a prophet like himself may have referred, in its highest sense, to One in whom the whole line of prophets would culminate. Is it incredible that rites of worship in one period should be adapted to prepare men for better things in another period? No believer in a personal God and a special revelation of his will can safely affirm this. To destroy the force of Christ's interpretation of the Old Testament, one of two things must be done: it must be clearly shown that he was an imperfect teacher in other respects, or that the passages which he has explained cannot mean or imply what he affirms. And neither of these things has been done.

A further question now presents itself: Does the teaching of Jesus Christ have any relation to the higher criticism of the Old Testament? To the authorship of the Pentateuch or of the Psalms? Do any of his recorded sayings prove that he believed Moses to have written the first five books of the Old Testament, or David to have written any of the Psalms? There is evidence that he held David to be the author of the 110th Psalm. For towards the close of his ministry he asked the Pharisees a question, namely, "What think ye of the Christ? Whose son is he? They say unto him, The Son of David. And he saith unto them, How then doth David in the Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I put thine enemies under thy feet? If David then calleth

him Lord, how is he his son?" (Matt. xxii. 41–45.) "This Psalm," says Dr. Toy, "was regarded as Messianic by Jewish expositors up to the tenth century; and this is the view of the New Testament, where also (in the Gospels and Acts) it is ascribed to David: here 'David' cannot, as is sometimes the case, be understood as a vague name for the Book of Psalms, but must mean the individual man so called." Yet the Davidic authorship of the Psalm is rejected by many, because, or chiefly because, "the direct recognition of a Jerusalem king as priest (v. 4) seems to suit only one period of Jewish history, the Maccabean, when a Levitical dynasty sat on the throne." This appears to be the only important reason for thinking that David could not have written the Psalm. And it is wholly insufficient. For it assumes that if there be any prediction of a Messiah to come in the Old Testament it must be typical, and the type must have furnished all the features of the picture. The inspired poet may have been familiar with the story of Melchisedek, a Jerusalem priest-king, he may have deemed a priest-king superior in dignity to either a priest or a king, but though assisted by the Spirit of God, he could not have conceived these offices to be united in the person of the Messiah, unless he saw before his face an actual priest reigning as king in Zion; such limits does modern criticism put to the genius of inspired poets! But if any one imagines the record of David's life to be so complete that the occasion of every Psalm which he wrote can be pointed out, we beg leave to reject the imagination as extravagant and delusive. Think of applying such a rule to the hymns of Isaac Watts or of Charles Wesley, with nothing but a brief story of their lives, and the contents of their hymns, to show how these two

were related to each other! Think of limiting a Shakspeare or Milton to characters which he had seen illustrated before his eyes in actual life! The doctrine of evolution may demand the adoption of such a rule, but originality of thought and the Spirit of God protest against it. Desirable as it may be to know the background and occasion of every paragraph in the sacred record, we must be content in many cases to lack that knowledge. For to obtain it from the slender materials at our command would require a more creative imagination than David needed to write the 110th Psalm.

But Jesus is not said by the Evangelists to have spoken so definitely about the authorship of any *book* of the Old Testament. In Luke xvi. 29 Abraham is represented by Christ as saying to the rich man in Hades: "They [thy brothers] have Moses and the prophets, let them hear them," — probably meaning, "they have the words or books of Moses and the prophets." And such an expression might have been used, if the books treated of Moses and the prophets, as the books of Esther and of Job treat of those persons. If we supply "words" instead of "books," as is suggested by the verb "hear," Abraham refers to the teaching of Moses and the prophets. This is the better view.

Again, Jesus is represented in Luke xxiv. 44 as saying to his disciples: "These are my words which I spake unto you while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses and the prophets, and the psalms, concerning me." But here the Lord does not affirm in so many words that the law was written by Moses. Aaron or some one else may have written down the law which was given by God through Moses.

According to John v. 45–47 Jesus said to the Jews: "Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" This language shows that Jesus believed Moses to be the writer of some part of the Old Testament which had in it references to himself. But he does not further define that part. It may have been the whole Pentateuch, except a few editorial notes, or it may have been only parts of the same; but from what is known of Jewish belief at that time we are constrained to think that it was in reality a large part of the Pentateuch, including the legal statutes and their repetition in Deuteronomy. Of course, then, the fair import and full value of Christ's testimony should be taken into account by those who attempt to ascertain the age of the Pentateuch or of any considerable fraction of it. And any method of inquiry which rules out of consideration his words must be defective.

But shall the apostles be heard also? Is their view of the Old Testament entitled to any particular respect? It will not be forgotten that Jesus promised the Eleven the Spirit of truth, to guide them, after his own departure, into all the truth, or that from the first Pentecost onward they preached "the good news" with astonishing confidence and success. Nor will it be doubted that the same Spirit was given for the same purpose to Paul, when he was added to the group of earlier apostles and commissioned to do a service of the same kind as theirs. So then we ask, Did the apostles' use of the Old Testament resemble their Lord's? And their interpretation of it reveal a similar insight? These questions cannot be

fully answered without a patient examination of all the passages in which they make use of the Old Testament; but some light may be obtained from a few passages in which they have been said to misinterpret the ancient Scriptures.

The language of Paul in Gal. iii. 16, is one of these. Here the apostle, misled, as is supposed, by the use of words in the Aramaic of his own day, gives a wrong explanation of a certain Old Testament expression: "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Now if the apostle saw, in the exclusive use of the singular form of the word "seed" in the promises, evidence that they pointed to some kind of unity which had its centre and source in Christ, he certainly perceived, as did his Lord when replying to the Sadducees, something more in a particular form of expression than simple scholarship would have been likely to discover, but which it cannot fairly deny when pointed out. For while it is true that the word "seeds" is not applied in the Old Testament to the posterity of any man, but the singular is used as a collective noun, yet the plural is said by Dr. Toy to have been used of human progeny in the Aramaic and later Hebrew, and we may therefore infer that there is nothing in the nature of the case to prevent such a use. Moreover we find the plural of the same word in the Old Testament applied to different kinds of grain (1 Sam. viii. 15). And a man might now enter a country store, and say to the proprietor: "What grains have you on hand?" with the answer: "Wheat, rye, oats, corn, barley," etc. Or he might ask: "What teas have you?" and be answered: "Black, green, English-breakfast," etc. Or again: "What

coffees have you?" and be informed: "Mocha, Java," etc. Yet a diligent critic might certainly search through a hundred volumes and find the words grain, tea, and coffee a thousand times in the singular, and probably not once in the plural. In fact the word "seeds" (זְרָעִים) occurs but once in the Old Testament, and means in that place different kinds of grain. Suppose that single instance were wanting, how easy would it be to say that the word had no plural among the Jews when it was applied to grains. But how insecure the foundation for such a statement! Yet no more insecure than is the argument from the non-appearance of the plural with reference to human posterity, against its use by the people in that way, or against the reasoning of Paul which assumes that it might properly be thus used, if the thought to be expressed required the plural form.

Dr. Hackett's explanation of the passage is therefore entirely satisfactory: "It is, therefore, as if Paul had said: 'Search the Scriptures from Genesis to Malachi: the promises all run in one strain; they make no mention of a plurality of seeds, such as a natural and spiritual seed, at the same time; they speak of a single seed only, the believing race (see Rom. iv. 12), whether Jews or Gentiles; and as this restriction of the language to one seed limits and exhausts the promises as to any share in the blessings of Abraham's justification, there are no promises of this nature for other seeds, such as Abraham's natural descendants merely as such, or Jews by adoption, in virtue of their submission to Jewish rites.'"

Very deep and beautiful is the thought which Paul here expresses. All believers are virtually one person, and that person is Christ (see verse 28 below). He is the life of their life. Their faith comes through him and

unites them with him. When the nations are blessed, it will be because they bless themselves in him. And when the Saviour said, "I am the vine; ye are the branches," he enunciated the same truth.

To the present writer all the passages in Paul's Epistles to the Romans and Galatians which refer to Gen. xv. 6 and Hab. ii. 3, 4, in support of the doctrine of justification by faith, seem to be very helpful in bringing to light the religious purport of Old Testament language, and in showing the essential sameness of the way of life since the world began, or, more exactly, since sin entered into the world. For it is perfectly evident that Paul looked upon faith, not as a human work for which a man could claim reward, but as a renunciation of self-righteousness and a trustful reliance upon the mercy of God. Yet no writer of the New Testament asserts more strongly than he that true faith works by love and moves to right conduct. Nay, he evidently expects it to bear more abundant fruits of righteousness than could possibly flow from a heart that relies upon its own works for acceptance with God. Paul is as truly the apostle of love as of faith; but neither of these graces feeds upon itself; both find their object and life in God.

But there are citations from the Old Testament by Paul which are less strictly doctrinal than those which have been noticed above. A specimen of these has been selected for criticism by a writer in this series of articles. It is 1 Cor. xiv. 21, and Paul's use of the Old Testament is pronounced "much stranger" in this case than his use of it in Rom. xiv. 10–20, which is considered very incorrect. The quotation reads thus: "In the law it is written, By men of strange tongues and by the lips of strangers, will I speak unto this people" (Isaiah xxviii.

11, 12). Of this quotation Professor Gould justly says: "Of course, the prophecy contains only an analogy to the case to which the apostle applies it. In both, the strange speech is brought into contrast with plain and instructive utterance, and in both the reason for it is substantially the same, viz., the unbelief of those to whom it is addressed. . . . The mere proof of God's being and truth was subserved alike by the Old Testament incursions of barbarians, taking the place of God's prophets with their instructive speech, and by the gift of the New Testament tongues, contrasted with the same prophetic speech." The value of Paul's use of the passage from Isaiah to the interpreter is this, that it calls his attention to the principle of God's procedure as being the same under both economies, a principle of the greatest importance in studying the Scriptures.

A few general remarks will serve to present the writer's view more definitely. 1. The New Testament is not the primary source of knowledge concerning the meaning of the Old. The text of the Old Testament itself is that source, and it should be studied with the same fidelity as that of the New. Indeed, as to the proximate aim of any passage, nothing can take the place of the language of the passage itself, illuminated by the context, and by whatever can be ascertained respecting the persons addressed and their circumstances at the time. First the text, and then commentaries; not commentaries first, and then the text.

2. The New Testament affords but little assistance to one engaged in the textual criticism of the Old Testament. For the writers, whether apostles or their associates, evidently quoted, for the most part, from memory. The purposes for which they used the ancient Scriptures

did not generally require them to go back of the current versions. Indeed, those purposes justified them in adopting words and clauses, apt expressions, and sentences brought together from different parts of the record, without special regard to the original connection. But so meagre are the sources of textual criticism for the Old Testament that, whenever the New Testament writers appear to give a fresh version of the original, their version is entitled to deep consideration.

3. The New Testament affords but little aid to the so-called higher criticism of the Old. It shows in a general way the limits and divisions of the Old Testament canon. It proves that Jesus and his apostles considered the law, the prophecy, and the history, as these now appear in the Old Testament, to be sacred and trustworthy. But the modern questions of the higher criticism were not before them, and naturally, therefore, were not answered by them. Yet what they say incidentally may be of great service to one who is seeking to ascertain the date and authorship of certain parts of the Old Testament. For example, they offer an insuperable objection to any view of the origin of the Pentateuch which invalidates its credibility as a record of what God communicated to the people through Moses; and they require us to believe that an important part of the law was written by Moses (see above).

4. The New Testament is exceedingly helpful to one in discovering the religious principles which underly many passages of the Old Testament. This has been illustrated by our study of Christ's reply to the question of the Sadducees concerning the resurrection. It may also be illustrated by the Lord's use and explanation of the Sabbath-day. For, in the light of what he taught by word and

act, one may be morally certain, for instance, that the man who was stoned for gathering sticks on the Sabbath (Num. xv. 32–36) must have done this in a spirit of defiance to the law of God, and without the excuse of real need. Again, an interpreter of the 16th chapter of Leviticus might be in doubt as to the range of offences for which atonement was made by the sin-offering. Was that offering a condition of the forgiveness of all unexpiated sins, or only of civil and ritual offences which disturbed one's standing in the visible theocracy? With this doubt in mind the interpreter must welcome the light afforded by Hebrews ix. 13, 14, and other passages in the same epistle. In fact, a considerable part of the Epistle to the Hebrews will be found of essential service in a candid study of the Mosaic ritual.

5. The New Testament is of great assistance in tracing the line of Messianic prediction in the Old. It may not go very far in enabling one to decide upon the character of a prediction, whether it is direct or typical, but it deserves the highest consideration when the fact of Messianic reference is in question. Whatever authority belongs to the teaching of Christ and his apostles may be alleged, for example, in support of a Messianic interpretation of the 110th Psalm, and consequently in support of the existence of prophecy in the times before Christ.

Without further specification it seems to the writer of this article clear that the New Testament is an important source of instruction to interpreters of the earlier Scriptures, and that the considerations already presented furnish satisfactory evidence of this.[1]

[1] From "The Old and New Testament Student."

THE GOLDEN RULE.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets. — MATT. vii. 12.

JESUS CHRIST came into the world to save the lost. His ruling purpose was to reveal the grace of God. Yet the pertinency and power of his teachings seem no less remarkable when that teaching relates to the moral law than when it relates to the way of recovery from sin and death. Moreover, when it relates to the moral law, his statement of radical principles is fully as striking as his illustration of particular duties. Think in this connection of his summing up the two tables of the Decalogue, in the allied commands, to love God with all the heart, and to love one's neighbor as one's self. Observe, likewise, that the second of these commands discloses the only sufficient motive for obeying "the golden rule." For as it is love of self which makes us wish for good rather than evil from the hands of men, an equal love of men will make us wish for good rather than evil to them. And as "the wish is father to the deed," we shall endeavor to impart good to them with an energy proportioned to the wish. This thought seems to have been in the mind of James when he wrote: "If a brother or sister be naked and destitute of daily food, and one of

you say, Depart in peace, be warmed and filled; notwithstanding ye give them not those things which are needful to the body; what is the profit?" James regarded the love expressed by mere pious phrases as useless, because inert, a dead love, twin-sister of the faith which he pronounced dead, because it was without works.

If any man believes that he can obey the second great command of the law, while he ignores "the golden rule," the judgment-day will prove that he is believing a lie. Or if any man believes that he is obeying "the golden rule" from a mere sense of duty, animated by no love to men, the judgment-day will prove that he, too, is believing a lie. For it is impossible to love one's neighbor as one's self, without manifesting that love in actions meant to be beneficent, and it is equally impossible to do to others as we would have them do to us, without loving them as we do ourselves. There is a vital connection between the fountain and the stream, between the heart and the life.

This truth was set in a beautiful proverb by Solomon: "Out of the heart are the issues of life." It was reiterated long after by James in the striking figure: "Doth a fountain send forth at the same place sweet and bitter?" And it was affirmed by the Lord himself as to the wicked: "From within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, — all these come from within." And no less plainly as to the righteous: "If a man love me, he will keep my word;" "he that hath my commandments and keepeth them, he it is that loveth me." In other words, the moral quality of conduct depends on the state of the heart. "A good tree cannot

bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Having looked at the connection between loving men and doing them good, let us direct our thoughts more closely to the latter, a rule for which is given in my text: "All things whatsoever ye would that men should do to you, do ye even so to them."

And consider (1) *the universality of the rule here proposed.* It refers to all parts of our conduct which affect the welfare of other men; that is, probably, to nine-tenths of all we do. Thus, it refers to our choice of a life-work. If a man says, I will give myself to this employment or to that, as long as I live, he is deciding thereby to do more or less good, more or less evil, to his fellow-men. And if he aims to do to them as he would have them do to him, he will select an employment by which he can benefit them. Nay, he will select the one employment by which he believes that he can confer the greatest benefit on them. He will not feel that it is a matter of indifference whether he becomes a farmer, a mechanic, or an architect, a trader, a banker, or a manufacturer, a lawyer, a physician, or a statesman, a teacher, a pastor, or a missionary, or whether he becomes an actor, a pugilist, or a gambler, a distiller, a rumseller, or a burglar. Estimating as fairly as possible his abilities and opportunities, he will turn away with disdain from every employment, however popular or remunerative, which in its results will be either useless or injurious to other men. He will be satisfied with nothing less than the worthiest life-work within his reach. The question will not be, How can I get the most money "by hook or by crook"? or, How can I secure the greatest applause from the lips of good men or bad? but, How can I do most to fit myself

and others for the life that now is and for the life that will never end? What is really the best work I can do for mankind, including myself? so that when the holy Judge appears he may say, "Well done, good and faithful servant; enter thou into the joy of thy Lord." For the joy of the Lord is the joy of One who "came not to be ministered unto, but to minister, and to give his life a ransom for many."

The rule that we should do unto others as we would have them do to us, refers also to the manner in which we *perform* our life-work. For a man may carry on a useful business in a mercenary way. He may be unfair, exacting the lion's share of profit in trade. He may take selfish advantage of the ignorance or misfortune of a fellow-man. Or, if rigidly just, his bearing may be cold, harsh, or supercilious, wounding and embittering the spirit of his neighbor. It is comparatively easy to bethink ourselves of "the golden rule" in choosing between a useful and a harmful employment; for this is evidently a great matter, and the dullest conscience can scarcely look upon it with indifference: but it is far from easy to apply this rule to all the business and intercourse of daily life, — to all the details of trade, of social position, of burden-bearing, of charity, — to the acts we perform, the words we speak, the wrongs we suffer. It is difficult to maintain, without interruption, a ruling purpose to be perfectly equitable in the minor transactions of life; but it is still more difficult to do this in such a spirit as will best represent the purpose, causing men to feel without our saying it that we are heartily subject to the rule of Christ.

Suppose an employer were to attempt, with downright earnestness, in the very spirit of Christ, to deal with every person employed by him as he would wish to be

dealt with by that person if their relations were reversed, if he himself were the one employed instead of being the employer. The only possible way of doing this would consist in trying to render a full equivalent for service received, so that the relation between the two would be equally profitable to both, — the employer doing as much for the good of every person employed as that person does for the good of the employer. It would not in all cases be an easy matter to determine the value of labor as compared with capital, or the value of one form of labor, as that of inventing, planning, supervising, as compared with another, for example, that of simple manual service; but it would be possible to get indefinitely near the truth, and a sincere effort to do this is what the will of Christ demands. "Put yourself in his place," is the exhortation which the Saviour addresses to every employer when he is studying his duty to his employees. But not to him alone. The wage-laborer is also addressed in the same way. He, too, is subject to "the golden rule," and should feel himself bound by it to render a full equivalent for what he receives. This he cannot do while he is merely an eye-servant. This he cannot do without taking into account the interests of his employer as well as his own. This he cannot do by claiming that the world owes him a living, whether he has earned it or not. "He that will not work, neither shall he eat," is the Christian law, as interpreted by an apostle, — it being understood that the "will not" is in no sense a "cannot." It is the laborer, not the idler, who is pronounced "worthy of his hire." The man who will not work should be left to go hungry; only the man who cannot work is entitled to help.

But business is not the whole of life or of conduct. It

is indeed so large a part of these that we must give it a certain prominence, but it is far from being all. And the rule, "All things whatsoever ye would that men should do to you, do ye even so to them," embraces every part of our conduct which affects the welfare of others. It means our deeds of every kind, but our words also; for the Lord himself has said: "By thy words shalt thou be justified, and by thy words shalt thou be condemned." And James declares that "if any man stumbleth not in word, the same is a perfect man, able to bridle the whole body also," though he feels constrained to add, "the tongue can no man tame; it is a restless evil, it is full of deadly poison." The rule of Jesus reaches farther yet, and includes our very looks, the whole expression of our countenances; for smiles and frowns signify as much as speech. It includes our silence also, whenever that silence, as is often the case, is equivalent to language, and is a sign of approval or dissent. A man's eyes, gestures, movements, postures, and even garments, have their meaning, and sometimes that meaning has a very subtle and powerful influence, either affirming or denying what he says. It is possible to tempt or mortify a friend by the dress you wear, to provoke wrath by a motion of the finger, to quench hope by a glance of the eye. It is possible to win by a smile, to comfort by a tone, to soothe by a gesture. Who has not seen a cold look, an angry look, a friendly look? Soul reports itself to soul by a hundred signals. All action is speech, and all speech is action. Analysis here ends in synthesis, variety in unity. Every voluntary movement, however slight, is a self-revealing whisper of the spirit, a coming out of personal thought and feeling from the hidden centre of being. What part of our conduct, then,

is without the range of "the golden rule"? Only our communion with ourselves and with God. But even this puts its impress on our character and life as revealed to other men.

The universality of "the golden rule" is seen likewise in the circumstance that it prescribes what our conduct ought to be towards every human being. It is not, "Whatsoever ye would that your *kinsfolk* should do to you, do ye even so to them;" but "Whatsoever ye would that *men* should do to you, do ye even so to them." No member of the great human family is excepted. No caste-system is recognized. No person is put aside because of ignorance or stupidity or criminality or color. All are brothers. Suppose that two of them are strangers to each other, — that they speak different languages, that they live on opposite sides of the globe, that they have discordant creeds, hopes, fears, customs, and that they are enemies, — yet they are brothers, made of one blood, endowed with similar powers, and subject to the same holy law. If they meet each other, the rule proposed by Christ should regulate their intercourse. Each should aim to treat the other as he would like to have the other treat himself. A plain, simple rule, — suited to a peasant, suited equally to a king.

Consider (2) *the reasonableness of this rule.* We may always safely assume that the teaching of Christ is reasonable. For no one ever appeared in human form who was so perfectly acquainted with our nature. "He needed not that any should testify of man; for he knew what was in man." His claim to be "the Son of Man" was frequent and distinct; and it must signify that he possessed a truly human nature, derived from ours. Probably it signifies yet more, — that he was the one true and

adequate realization of manhood; not of Jewish manhood, nor of Greek or Roman manhood, but of manhood generic and normal, unmodified by the special traditions, prejudices, and temperaments which mark every separate people.

Observe, too, that he had the experience of human life in its commonest form. He was familiar with toil. Fifteen years, more or less, of labor at a carpenter's bench, must have shown him the average lot of man, who is doomed, from the Garden, to "eat his bread in the sweat of his face." He must also have known something of business or trade, as it was then conducted by a money-loving people. How severely his virtue was tested in that obscure period of his life, we cannot tell; but a sacred writer has assured us that he "was tempted in all respects as we are, apart from sin," and we may well believe that some of this tempting was met and overcome in Nazareth. For I think it extremely probable that he came in contact there with local magistrates and publicans, with merchants and shopkeepers, with proprietors and stewards, with master-builders and wage-laborers, with shepherds who owned their flocks, and with hirelings who simply tended them, so that by the ordinary methods of gaining knowledge he might have learned a great deal about human nature as affected by the various pursuits of life.

But we have no thought of limiting the knowledge of Christ to that which he drew from earthly sources. He was divine as well as human. As the Mediator between God and men, he was at home with both; he shared the nature of both, and he was accustomed to speak with the same certainty and authority of both. He saw men as God sees them. He knew their moral state, and their need of help, what they were and what they must become

in order to have eternal life. With marvellous perspicacity he explored the hidden recesses of their spiritual being, and adapted his word to their need. And time has proved that what was needed by men of that age is needed by men of every age; that the life which Jesus must live in order to please God is the life which, in principle, all must live to please him. Jesus was not the one to bind on the shoulders of his disciples burdens too heavy for them to bear. He was not the one to prescribe a rule of conduct more stringent than the good of men required.

In reality we perceive, upon reflection, that the precept of Christ is a direct conclusion from the unity of mankind. It presupposes the one great fact that human nature is essentially the same in every man, that all men are peers in the sight of God, that the soul of a beggar is as precious and immortal as the soul of a prince. Admit this, and true reason, which is universal, enabling man to see within certain limits as God sees, pronounces "the golden rule" inevitable, and obedience to it the inmost core and life of all genuine morality. Wonderful is it, that, as the astronomer can transfer his point of view from this earth to the centre of the sun, so the reason of man can take its seat outside the atmosphere and influence of self, hard by the throne of God, and there weigh in a balance its own soul with the souls of others, deciding that their value is equal, and that the rule of action announced by Christ is founded on immutable truth and right. Yet such, beyond question, is the fact.

But is it possible to act on "the golden rule" and succeed in business? Is not self-interest the mainspring of enterprise, and competition necessary to thrift, even though the weak are pushed to the wall by the strong, and the simple outwitted by the shrewd? Is not the

world so made that rivalry is normal, and productive of more good than evil, while philanthropy is sentimental, and out of place in business affairs? Do not those who choose to act on the selfish principle so far outnumber those who wish to act on the benevolent principle, that the latter, in sheer self-defence, must adopt the methods of the former? This, no doubt, is the opinion of many true Christians. They believe it impossible to succeed, without using the means employed by their competitors, though some of those means are of doubtful equity. But to men who hold this opinion we may say, Is it then absolutely necessary to succeed in amassing wealth? Is not the life more than meat, and the body more than raiment? Have not multitudes lived nobly and died in peace, without being rich? Do you think of Solomon's career as more enviable or successful than Paul's? Is a full purse of greater value than a Christlike spirit? Are houses and lands more to be desired than a clear conscience and a loving heart? The wisest of men has testified that, "A good name is rather to be chosen than great riches, and loving favor than silver and gold." And the greatest English dramatist puts these words in the mouth of an honorable man: —

> "Who steals my purse steals trash.
> 'T is something, nothing; 't was mine, 't is his,
> And has been slave to thousands. But he
> Who filches from me my good name,
> Robs me of that which not enriches him,
> And makes me poor indeed."

If reputation is so precious, what shall we say of character? If the "loving favor" of men is better than silver and gold, what shall we think of the "loving favor" of Christ?

But is it certain that a beneficent regard to others is incompatible with business success? Is it demonstrable that Christ has given us a rule of action which tends to poverty? Let no man affirm this on the ground of any trial of obedience yet made. I rather believe that the liberal soul will have its full portion of earthly good. Was Abraham impoverished by acting according to Christ's rule when he divided the land with Lot, giving Lot his choice as to the part which he would take for his use and home? The sacred narrative forbids us to think so. It shows that though Abraham was but a sojourner in the land which God had promised to give him, he was prosperous and powerful to the end of life; while Lot, who had apparently a single eye to increase of wealth in making his choice, and therefore pitched his tent toward Sodom, lived in bitter vexation of soul, and left behind him a debased posterity. Surely the lesson is obvious. Treating others as you would have them deal with you, is consistent with success in business.

More evident still is its harmony with success in every other employment. An old proverb affirms that, "If a man would have friends, he must show himself friendly." Good-will to men, manifested unostentatiously in word and deed, is a perennial spring of social influence. One whose entire bearing shows that he is solicitous for the welfare of others will soon be loved and honored. A teacher who enters, as it were, into the life of his pupils, who ascertains their character, capacities, tastes, and who labors with patient love and zeal for their improvement, is always sure of being useful in his calling. A physician who deals in the same way with his patients is far more likely to prosper in his work than one whose aims are purely selfish. A minister who is intent upon doing all

possible good to the souls of men, and to this end studies their religious doubts, fears, hopes, aspirations, will certainly find an open door into the sanctuary of their hearts, and will be heard by them as a true messenger from the court of heaven.

Thus looking at the nature of man, which is essentially the same in all, and at the influence of beneficent conduct on our success in the proper work of life, we perceive that "the golden rule" is an expression of the highest reason. It prescribes what ought to be done. To obey it is right, to disobey it is sinful. To obey it is to go in the way of life, to disobey it is to seek death. He, therefore, who knows what we are, in the deepest laws of our being, once said, "It is more blessed to give than to receive." Much as we are inclined to seek good for ourselves, and to rejoice in additions to what we call our own, there is a higher, nobler, more godlike satisfaction in imparting good to others. Of this the best men have no doubt. To this the deepest thinkers have given their unqualified assent. And there are millions of thoughtful, practical men who eulogize "the golden rule" as a perfect law of action, while they confess with "bated breath" that they do not obey it, and seem to feel that it is too good for this rough world, that the strife for personal advantage is so fierce and unscrupulous that every one must do his best for self, unmindful of others, — must urge on his flying steeds, regardless of those who may be overthrown and crushed by his chariot.

But although we are in a dust-clouded arena, and multitudes are running the race of life with us, this apology for disobeying "the golden rule" is vain. The real difficulty is within, not without, — in the selfishness of our own hearts, not in the conduct of other men. We do not

love our neighbor as ourself. This is the supreme reason why we cannot reduce to practice the rule, "All things whatsoever ye would that men should do to you, do ye even so to them." This, too, has always been the reason why men have come short of their duty to one another. And therefore how great soever be the emphasis which Christ lays upon beneficent conduct, he insists yet more urgently upon love to God and men. His teaching is always, "Seek ye first the kingdom of God and his righteousness. . . . Do not despise earthly good, but assign it a subordinate place, feeling no deep concern lest your Heavenly Father should overlook your temporal wants. Ye are of more value than many sparrows."

So then, morality is the handmaid of religion. It cannot do its perfect work without the support of faith in God. It will be weak, unless it is sustained by heavenly grace. It will be cold, unless it is vitalized by the Spirit of Christ. Let no man dream that he can do what he ought to do for the good of his fellow-men without loving them as he does himself, or that he can love them as he does himself without loving God with all the heart. Christian virtues grow in clusters like grapes. According to Paul, "the fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, temperance," and Peter speaks of the new life as developed into "faith, virtue, knowledge, temperance, patience, godliness, brotherly love, and love." But especially intimate is the connection between love to God and love to men.

If, then, you desire to obey "the golden rule," enthrone Christ in your souls. Fix your thoughts on him as he descends from the highest heaven and the glory of a divine state, to lay down his life, in agony and blood, for your redemption. The closer your fellowship with him,

the more likely will you be to approach the standard of duty prescribed by his wisdom. And if you would fain induce others to obey the same rule, there is no way in which you will be so likely to accomplish your desire as by directing them to the Lamb of God, and insisting that their first step in moral renovation must be submission to him. As well might you expect the earth to be moved by the impulse of gravitation towards all her sister planets, without being moved by the same impulse towards the sun, as expect a man to be moved by love to his fellow-men without being moved by love to God.

I deem it right, therefore, to congratulate you upon the relation of your now opening ministry to the solution of great problems which agitate society at the present time. Your service will be in the gospel; but apart from the gospel, there is no prospect of peace; as soon as one feud is composed, another will break out. Our only hope of a better understanding in years to come springs from the possibility of diminishing selfishness in human hearts by implanting the divine principle of love. Law, police, combination, arbitration, compromise, may be of some use, but they cannot purify the fountain of evil. The only effectual remedy is one that can "create a clean heart and a right spirit." And you are permitted to be coworkers with God in applying this remedy. A service more beneficent in its aims or sufficient in its motives is scarcely conceivable. Let the greatness and glory of it inspire you with lofty sentiments, while the difficulty of it compels you to cry mightily to God for grace, that you may approve yourselves to him as workmen who need not be ashamed.[1]

[1] Baccalaureate Sermon, preached June 6, 1886.

THE STATE AND RELIGION.

WHAT is the true theory of the State? Are there any limits to its proper authority, — any departments of human activity which it should not enter and control with its corporate power? Or is it entitled to act, as a body politic, in favor of everything which is judged by the State — that is, by the rulers or the major part of the people — to be for the common good? In particular, has it a right to regulate the morals of the people? And if it has this right, on what is the right founded? On the principle that the State as such is authorized to sustain and promote by its corporate action everything good; or on the principle that it must protect the natural rights of the people, and therefore oppose immorality in so far, and in so far only, as it leads to crime or the violation of the rights of others? Again, has the State any right to regulate the religion of the people? If it may not attempt to control their religion, considered as service due to God, may it step in and do the same thing, under the plea that religion is the handmaid of good morals? And if it may do this without blame, may it select a particular form of religion for its support, on the ground of its being more conducive than any other to good morals? These questions have not yet been answered to the satisfaction of all; and therefore we believe it wise to go down into the arena of conflict once more,

and attempt to win the victory for what seems to us the side of truth and right.

What then, in general, are the legitimate ends of human government? Three answers have been given to this question, supported by three views of government, which may be called for convenience, the Roman, the paternal, and the protective. The first regards the people as means, the second as minors, and the third as men. According to the Roman view the State may be called its own end. The people are looked upon as springing from the State, belonging to the State, and invested with all their rights by the State. Though in a certain sense ideal, the State is represented by the rulers of the people; and therefore, this fraction of the intelligence and conscience of the nation has for the time being, at least, all the rights pertaining to the whole body. Such a theory, we are confident, needs no refutation. It makes the State an end instead of a means, and belittles the dignity of man. As the Sabbath was made for man, so was the State, so was the family; and the day has gone by forever when it was possible for the good sense of mankind to be carried away by the Roman theory of government.

The paternal theory has more in its favor; for according to this view the government stands as it were *in loco parentis*, regarding the people as children and minors, to be controlled, educated, protected, and, if need be, supported. Almost anything which "the powers that be" deem useful to the masses, they may do. God has reserved nothing to himself and to his own children. He has authorized and invited the State as such to wield its rough and terrible forces in support of everything which is deemed beneficial to man. This view appears to many persons exceedingly beautiful and reasonable. They carry

over to the State the idea which they have of a family, composed for the most part of children who look up for counsel and control to a benignant father, and forget that a nation is composed of men, and not of children; forget that God has provided for the care of children by the constitution of families, and left for the State another and different service. But it is not surprising that the view in question is generally acceptable to royal families and to the nobility. The late Emperor of the French had a strong leaning to it, and the Czar of Russia may safely be counted in its favor. For it supposes rulers to be distinguished for wisdom and goodness, to be men of large intelligence and lofty virtue, quite undisturbed by local influences or the hot currents of partisan zeal. But tested by the actual character of rulers in any age of the world, tested by what governments acting on this theory have done for the good of the people, tested by the position which it gives to the governed, and by the right which it claims to intermeddle with everything private and sacred, on the plea of caring for the minors under its charge, — it does not commend itself to a thoughtful mind. It provides for too much official control, and expects too little self-control. It ranks the civil conscience too high, and the private conscience too low. It forgets that if the wisdom and morality of the State may be better than those of its worst citizens, they are inferior to those of its best citizens. It overrates the wisdom of rulers, and underrates the judgment of ordinary men. Say all we may in its defence, it sacrifices manhood to order. While Napoleon III. was Emperor, there was little danger of theft or burglary in Paris; but no man was sure that his best friend was not a paid and sworn member of the secret police, ready to report every honest word of criti-

cism to the paternal ear. While rulers are no more than men, such a theory of the State must be pronounced unsatisfactory; and almost equally so, whether the rulers are hereditary, or whether they are chosen by a majority of the people.

But according to the third view, the chief end of the State is to guard the natural rights of the people, to render life, liberty, and property secure in every part of its domain. It looks upon the people as men, and accords to them rights and duties which cannot be transferred to their rulers. It assumes that a true and full manhood can only be developed by self-control, self-culture, and the solemn discipline of grave personal responsibility; and therefore it leaves many important interests — indeed, all but those named already — to the care and enterprise of good men, acting freely as conscience or benevolence may dictate. Above all, it shrinks from invading the right of the individual soul to determine and fulfil, without the bias of state solicitation or constraint, its own duty to God. It admits that the sphere of religion transcends its control, and therefore restricts itself to the humble task of protecting men in the exercise of their natural rights. And this theory we hold to be correct.

In considering the proper relation of the State to religion, it will be important to bear in mind the fact that the State is a permanent organization, necessary to the welfare of mankind. It must not, therefore, be capriciously constituted, but formed on principles that will allow it to be maintained from age to age. Relief from present fears must not be sought by an organization which embodies a principle of injustice to the next generation. Mr. Elliot, in his "Sketch of the History of Harvard

College," would have us look upon the settlers of Plymouth and Massachusetts Bay "as men who were willing to brave danger and hardship, but with a full perception of the disagreeableness of the task, for the sake of obeying the dictates of their own consciences; and who simply expelled from their Commonwealth those who stubbornly refused to comply with requisitions which they deemed essential. They were a voluntary association, and had certainly a right to prescribe the rules of their own society."

Palfrey takes the same position: —

"By charter from the English crown the land was theirs, as against all other civilized people, and they had a right to choose according to their own rules the associates who should help them to occupy and govern it [History of New England, i. 345] . . . Against internal dissensions they had an easy remedy. The freemen of the Massachusetts company had a right, in equity and in law, to expel from their territory all persons who should give them trouble. In their corporate capacity they were owners of Massachusetts, in fee, by a title to all intents as good as that by which any freeholder among them had held his English farm [i. 387]."

Against the superficial and dangerous position taken by these writers, as well as by many others in their zeal to shield the early settlers of New England from reproach, we must utter our protest. No people has a right to organize or administer civil government as it pleases, without regard to the bearing of its action upon mankind. No people has a right to claim freedom of conscience for itself and deny it to its children, or indeed to other men. By making membership in some one of the churches prerequisite to the exercise of the rights of a freeman, and by banishing religious dissenters, a State enters upon

a career of opposition to freedom and progress, and indeed to the natural rights of man. Yet, according to the Colonial Records (I. p. 87): "At the first Cisatlantic Court for Election," "to the end the body of the commons may be preserved of honest and good men," it was "ordered and agreed that, for the time to come, no man shall be admitted to the freedom of this body politic but such as are members of some of the churches within the limits of the same," and it is well known that very soon laws were enacted to expel Baptists, Quakers, and other heretics from the colony.

Now there are, it seems to us, sundry and grave objections to a law which limits the freemen or voters of a colony or State to church-members. For, in the first place, it is unjust. It excludes from any share in the government upright, law-abiding, capable men, whose interest in the protection of life, liberty, and property is just as great as the interest of those who are permitted to act in civil affairs; and unless the control or support of religion is a main purpose of the State, this is unjust. The traders might as fairly be excluded from a share in the government, because they are ignorant of farming. In the second place, it tempts men who are ambitious of power to enter the Church with a view to civil preferment; and thus, in the end, is likely to place the power of the State in the hands of smooth-faced hypocrisy. In the third place, it diminishes the spiritual power of the churches by alluring unconverted men into them, — men who will perhaps defend the forms of religion, but in spite of all their professions mar its purity and power. In the fourth place, it prejudices a large body of the people against religion. Men who have too much integrity, or self-respect, or even pride, to play the

hypocrite for place, will be sure to feel that professors of religion are selfishly eager for the loaves and fishes, suspiciously prompt to seize upon earthly along with heavenly gain, and inexcusably anxious to lord it over Satan's heritage as well as God's. In the fifth place, it leads to over-much legislation in respect to religion. There is always a desire in those who have power to use it. If none but merchants were permitted to vote or hold office in Massachusetts, we might be certain that the interests of trade would be considered in the making and execution of all laws. The legislation would be to a great extent, legislation for a class, narrow, partial, unjust, and probably in the end injurious to that class, as well as to the whole people. And the same is true of every State which makes religion a qualification for civil office. In the sixth place, it interferes with religious freedom by putting the power of the State into the hands of a particular denomination. This is always perilous to Christianity; for history proves that reformation, not to say progress, is the real life of the Church. Were it not for the wonderful power which the Christian religion has shown to renew itself by casting off impure accretions from the world, there would be no hope of its permanent success. But there is nothing which tends more persistently and naturally against free inquiry and radical change in matters of religion than binding it up with the State, and supporting it by the State. These are only a few of the many objections which might be fairly urged against the law of the colonists restricting suffrage to church-members. It was unjust, unwise, short-sighted, and prejudicial to the welfare of both State and Church; and it proved the authors of it to be ambitious of power or weak in faith.

But this first piece of legislation was followed by others in harmony with it; laws were made from time to time, taxing the whole people for the support of religion as understood by the ruling citizens, and other laws for the banishment of dissenters from that religion. This is the legislation which the plea of Elliott and Palfrey was invented to justify, this the great sin which that plea is supposed to transmute into a virtue. But it will not do. The stain is there, and all the waters of the ocean will not wash it out. They were not ignorant of the law of Christ, — the golden rule. They claimed the right to obey his law as understood by themselves. They knew themselves to be fallible men, for they rejected the claim of the Pope, and declared that all Christians are liable to err. They knew that others differed from them in their interpretation of Scripture, and asked for only the same privilege which they themselves claimed. They had many noble and just men among them who protested against their cruel laws. Nay, more, some of those laws were passed with extreme difficulty by a bare majority, and only through the influence of the clergy. Hence they did not feel their way in the dark, but moved on in the face of day. We are, therefore, shocked at the heartless tone with which Palfrey speaks of the sufferings of Obadiah Holmes, because, forsooth, that heroic man endured them without complaint, and, sustained by the grace of God, could say to the magistrates in whose presence he had been terribly whipped,— thirty blows with a three-corded rope, the man striking with all his strength, — "You have struck me with roses." Does not Mr. Palfrey know that more than three hundred men and women were burnt at the stake under Bloody Mary, and scarcely one of them shrank from the fiery ordeal, while

almost every one died with looks and words of triumph? Does he not know that men have been torn on the rack or broiled over a slow fire, while uttering words not unlike those used by Obadiah Holmes? Hundreds of thousands of peaceable and innocent men have been tortured and slain, with unrelenting cruelty, with as much reason and justice as Holmes was whipped in Boston. When we read these pages of history, the history of men who professed to be the followers of Christ, the whole heavens seem to grow black; and a conviction that if there is anything in human conduct utterly and forever damnable, it is religious persecution (the natural offspring of State control in matters of faith), passes into a dreadful, and we believe, a holy detestation of that control. Far sooner would we cast in our lot with those who are torn in pieces joint by joint on the rack, till life ends in torture unutterable, than lift a finger to justify the union of Church and State or oppress a single soul in matters of faith. If there is any crime for which the Church of Christ ought to put on sackcloth and lie in the dust, it is that of using the power of the State to entice or coerce man into the adoption of a religious creed. We can think of nothing save a full assurance of infallibility that would approach the dignity of an excuse for such conduct, and no Protestant dare even pretend to be infallible.

But this is a partial digression, and we must return and set in order our objections to the colonial laws by which dissenters were banished. First, those laws were thoroughly hostile to religious inquiry and progress. This is too evident to need discussion. But religious inquiry in the hope of obtaining more light is the self-evident duty of all Christians. Even John Robinson avowed his belief

that there was yet more light to break forth from God's Word, and affirmed that the Pilgrims were under obligation to seek or at least receive it. We hold that a Protestant is logically inconsistent and weak who doubts this. Secondly, those laws were manifestly selfish. They would not permit men whose faith was assumed to be erroneous, to dwell amid the meridian splendors of Christian sunlight falling upon the churches of Massachusetts Bay, but remanded them back or sent them forth into comparative darkness; and we hold that a State, and especially a State governed by Christians, has no right to be utterly selfish. Thirdly, those laws were unjust to men already in the colony; for some of these men were becoming honestly convinced that the churches of the standing order were not formed after the law of Christ. It was oppressive to stifle free inquiry on their part, or compel them to leave the colony. Fourthly, those laws were unjust to the children born in the colony or brought there by their parents. For these children could not follow their own consciences in the worship of God, unless they agreed with the established order or left their homes for parts unknown. At this point one cannot fail to see the awful injustice of such legislation. Wherever there is a State there are children, and children of all ages, some of them passing from youth into manhood or womanhood, and feeling themselves charged with the supreme duty of life, that of engaging in the service of God according to their conviction of his will. But the laws of the State say, Worship thus and so, or go forth in poverty and disgrace whither you may. If such laws are right for one State, they are right for all, and if right for all, where shall the exiles go? Plainly the theory of such laws is inconsistent with religious liberty on the part of any but those

who frame them. We need not push our objections further. If those already stated are not convincing, the hundred and one still in reserve would fail to convince. Therefore we pass on.

In attempting to ascertain the proper functions of the State in respect to religion, it may be assumed that only one, to wit, the protection of men in the exercise of their natural rights, or the task of securing to them, as against the violence of others, life, liberty, and property, is primary and undisputed. All others are still in question. We may therefore inquire, first, whether religion as such, and for the increase of its power, needs the support of the State? And, second, whether religion should be supported by the State for the sake of its good influence on the people as citizens?

I. Does religion, as such, and for the increase of its saving power, need the support of the State? Mere speculation on this point will be of little service.

It will be wiser to seek light from the Word of God and the history of our religion. We begin naturally with the former, and with the New Testament, instead of the Old, though the latter may be consulted afterwards. In looking at the New Testament four facts will be found worthy of attention.

1. Christ committed to his disciples the work of preaching the gospel to every creature; but in giving them this commission he made no allusion to consent or aid from the State. The command was explicit, and the work to be done required them to visit every land and attempt to change the religious life of every people; but not a word was said of their asking the assistance or obtaining the permission of any civil ruler, nor a hint given that the State, as such, was needed to direct in the matter. If

any one should infer from the form of expression recorded by Matthew: "Go ye, therefore, make disciples of the nations," that the followers of Christ were to approach the people through their rulers and establish an organic union between State and Church, it is enough to reply that nations in their corporate form can neither be taught nor baptized, that the same expression is used in a previous chapter to denote the people composing the nations, and that the parallel passage in Mark requires us to understand the phrase "all the nations" as equivalent to "every creature," or every man in the world. So then the fact to be weighed is simply this, that the Saviour committed the work of evangelizing mankind and teaching them to obey his will in all things, to his disciples, with no hint of aid to be sought or expected from the State.

2. That Christ provided for the proper organization, instruction, and discipline of his followers, thus preparing them for united action. This is evident from the history written by Luke, and called the Acts of the Apostles. Believers in Christ were brought together in churches, were furnished with leaders, were taught to meet on the Lord's Day for worship and instruction, and were encouraged, if able, to assist the poor. Whatever else may be said of this primitive organization, it was at least from above and sufficient. Christians did not, therefore, need the patronage or constraint of "the powers that be" to hold them together in religious action. Disconnected and weak as they seemed to the world, yet with faith in their hearts they could be trusted to labor in concert for the great cause. "The locusts have no king, yet they go forth all of them by bands." And so it was with the early Christians. Having no visible head, and no aid

from the State, they were able, through the love of Jesus, to maintain order and carry the gospel to the ends of the earth. They were *abgesondert wie die Woge, aber eine wie das Meer.*

3. Christ affirmed his Kingdom to be distinct in origin and agency from that of any earthly potentate. He described himself as King in the realm of truth. He repudiated for himself, and for his followers to the end of time, the use of force in defending or extending his authority over men. In saying this we but offer a paraphrase of his reply to the Roman Governor, when asked if he was the King of the Jews: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. For this was I born, and for this came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice." In perfect agreement with the answer of Christ to Pilate was his response to certain Jews who questioned him about the lawfulness of giving tribute to Cæsar: "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's;" for this response presupposes a distinction between civil and religious affairs; between the service which is due to an earthly sovereign and that which is due to the Supreme Ruler; between the interests entrusted to the State and those entrusted to the Church. The same distinction may also be inferred from his reply to one of the multitude, who said to him, "Master, bid my brother divide the inheritance with me," namely: "Man, who made me a judge or a divider over you?" for such a reply would hardly have fallen from the lips of Christ, had the request pertained to the matters of his own

spiritual kingdom. In this connection we may also allude to his rebuke of the two disciples who asked: "Lord, wilt thou that we command fire to come down from heaven and consume them, as Elias did?" For he replied, "Know ye not of what spirit ye are? For the Son of Man came not to destroy the lives of men, but to save."

4. The apostles denied the right of any persons in authority to restrain them from preaching the gospel. It is significant that there is no evidence of their applying, in a single instance, to rulers of any kind for permission to teach the new faith; but it is still more significant that there is clear evidence of their declining to refrain from the work of teaching when commanded to do so by the highest court of their nation. Behold them standing before the Jewish Sanhedrin, and listen to the words of the high-priest as, in behalf of the Great Council, he commands Peter and John "not to speak at all, nor to teach in the name of Jesus." And what is their response? "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things that we have seen and heard." And as if this were not enough, the scene repeats itself, — the apostles stand once more before the august tribunal, and the indignant high-priest growls: "Did we not straitly command you that ye should not teach in this name?" While clear and firm, as before, the response comes: "We ought to obey God rather than men." Now bearing in mind the fact that a right to preach the gospel involves a right to organize churches, and, through them, carry on a systematic effort to change the religious life of the whole people, it is safe to conclude from these replies that neither civil nor ecclesiastical rulers are authorized to

determine what forms of religion may be taught among the people. And surely they cannot be supposed to use their power as rulers for the true religion without being authorized to determine what that religion is. In obvious harmony with the apostles' language to the Jewish Sanhedrin, was their conduct ever after. They acted on the assumption that religious truth should be laid before the mind of every man, in order that he might accept or reject it freely. They seem never to have sought the conversion of princes, as if these could be of any special service to the followers of Christ. From all this we conclude that religion, as such, does not need the aid of the State. God has provided better means for its propagation and support than the power of civil government. Guided by the New Testament, we answer the question, "Does religion, as such, and for its own support, need the assistance of the State?" in the negative.

But does not the Old Testament teach a different lesson? May we not infer from the constitution of the Jewish theocracy that religion needs support from the State? By no means. Christianity is a great advance upon Judaism. The kingdom of Christ is organized in a far better manner for accomplishing spiritual good now, than it was under the old dispensation. This may be asserted on the basis of a single fact, — viz., The national organization for religion was deliberately set aside by the Lord, and another organization put in its place. If it could be good logic to defend the union of State and Church because they were united in the Jewish theocracy, it would be good logic to defend the introduction of infants into Christian churches because they were brought into the Jewish congregation when eight days old. But in neither case is the reasoning sound. The Jewish plan

was temporary, provisional, typical; and in due time it gave way to a higher and better economy. It was in one sense a failure, just as the Law itself was in one sense a failure; yet both were good as a preparation for something better. Besides, the Jewish theocracy included in its very idea the presence of God among the people, by the gift of inspiration. Prophets abounded. Many of the judges were prophets. In doubtful cases God revealed his will by special means. He was himself, theoretically, the civil head of the nation; and by inspired rulers, or messengers sent to them, by the Urim and Thummim of the high-priest, or by other means of a supernatural character, he kept himself at the helm of the State. If the Pope were really infallible in civil and religious affairs, by virtue of divine illumination vouchsafed in every time of need, the union of Church and State under him would be analogous to the Jewish theocracy; but there is no sufficient evidence of his infallibility, and his civil power seems at last to have slipped between his fingers. We do not therefore find anything in the Old Testament which favors the view that the Christian religion needs support from the State. All that its friends should ask is fair and full protection with others in the exercise of their natural rights.

The same conclusion will be reached by a careful study of church history. For nearly three hundred years after Christ, his followers increased without State aid. "The powers that be" were never on their side, and generally hostile. Persecution swept away many of their leaders; fear of violence deterred many persons from joining them; heavy taxes, collected by publicans and sinners, kept them poor; and all things, but God and truth, were against them. Yet they prospered greatly; converts were made;

schools were established; copies of the Bible were multiplied; charities were founded; defences of the new religion were written; and Christians gained steadily in numbers and in influence. Let no one say that Christianity is dependent on even common justice for its existence, or its success. It flourished in spite of civil oppression. Tertullian, who lived in the days of persecution, declares that the blood of Christians is seed; and, if we are not in error, the frown of the "powers that be" is less dangerous to the Church than their patronage and control. For when the tables were turned, and the Roman Emperor made Christianity, to all intents and purposes, the religion of the State, pride, ambition, luxury, strife, and spiritual weakness began to sap the very foundations of godliness in the Church. Her members, basking in the sunshine of royal favor, turned to envying and hating one another, so that within less than fifty years they called upon the State to persecute some of their own body. From the day when Church and State were virtually united under Constantine, until the present hour, the influence of that union has tended to secularize Christianity. The purest faith and the best work have been found among dissenters from the established churches. This we believe to be a simple statement of facts; and if it be so, our first question is answered by evidence from all the sources within our reach, and answered in the negative. Religion as such, and for the attainment of its specific ends, does not require, and should not seek nor accept, the support of the State. It should do its own work by the methods and agencies appointed by the Lord, and so laboring it is certain of success. But if it lean upon the State for support, the latter will be like Egypt to Israel, — "the staff of a bruised reed, on which if a man

lean it will go into his hand and pierce it." The more exclusively Christians rely upon truth as their weapon, and the Spirit of God as their helper, and the more scrupulously they guard the Church from dependence on the State, the stronger will they be for all the purposes of true religion.

It remains for us to attempt a reply to the other question proposed, viz.: —

II. Should religion be supported by the State for the sake of its good influence on the people as citizens? We are very far from denying the value of religion to the State, very far from calling in question the inestimable service which it renders to morals and civil order. Religion, "pure and undefiled," is a blessing to any people, and to all the interests of the people. Education, virtue, health, business, order in families, in cities, in nations, are all fostered by religion. We are not a whit behind the most enthusiastic of Christians in urging the importance of religion as the best aid to the police and the best friend of the philanthropist. But the State has many helpers which it does not reward or support. Because a good energetic man is of great value to the State, it need not undertake to control him in his private work, or step in to give him a bounty which he does not need, and which will weaken his influence, if not undermine his virtue. There are objects too pure and delicate to bear the manipulation of politics without harm. The best thing which the State can do for them is to let them alone, allow them to grow by the forces of their own nature, and be governed by its laws. One of these is religion. The State will have most aid from religion by leaving it to work in its own way, with the forces and the methods which God has prescribed for it by its very

nature. This is the one sufficient reply to our second question. If religion does not need the aid of the State to maintain itself in the greatest purity and power; if religion will do its work through the ages better without State control or patronage than with it, then the State has no reason to regulate or support it. Nay, more, it will harm rather than benefit itself by attempting either. Hence all that was said in answer to the first question is equally convincing as an answer to the second, and we have no occasion to discuss the matter further.

It may, however, be well to notice a few instances in which many persons discover formidable objections to the position maintained in this essay. The first of these relates to the Lord's Day; the second, to the use of the Bible in public schools; the third, to the employment of chaplains; the fourth, to the taxing of church property; and the fifth, to the crime of polygamy.

The Lord's Day, it is said, is a Christian institution, and the general suspension of business on that day is essential to the religious welfare of the people. Yet this suspension can only be secured by civil constraint, and therefore the State is under obligation to forbid customary labor on the Lord's Day. This objection is certainly plausible, but we do not think it conclusive. For, *first*, Christianity has flourished in many nations, for long periods, without any legal Sabbath. During the first three centuries this was the case, and it is now the case in all heathen lands. *Secondly*, it may be fairly questioned whether legislation does much in Christian lands at the present day to secure the observance of the Sabbath. The sentiments of the people are everywhere the chief, if not the controlling power in such matters. *Thirdly*, there are other considerations, besides those

strictly religious, which would justify the State in requiring the people to rest from ordinary labor one day in seven; and where a majority of the people desires this to be the Lord's Day, it may properly be selected, at least for them. If a majority of the people were Jews, we think that Saturday should be chosen as the day of rest. Christianity does not wish to oppress any man's conscience. It only asks a fair field. There is no command or principle to be found in the New Testament which requires believers in Christ to enforce upon unbelievers rest from business on the Lord's Day; but they themselves are entitled to the privilege of quiet worship, as they are indeed on any other day.

In respect to the use of the Bible in schools supported by the State, we have this to say, namely: *First*, there is no good and sufficient reason why the State should furnish to all the people anything more than the rudiments of education, such as children may and should obtain before they are old enough to leave their own homes; and at this early age their religious training properly belongs to parents and Sabbath-school teachers. *Secondly*, there is no sufficient reason why the public schools should be made offensive to Jews or Papists, Buddhists or Mohammedans, by enforcing the use of the common version of the New Testament. All the reasons which can be urged for requiring the Bible, as a religious book, to be read in public schools, might be urged for putting the Koran into Turkish schools, and the Vedas, or Life of Gautama, into Burman schools. *Thirdly*, the morals of Christianity can be taught, even in public schools, without reading the Bible there. Yet there is no objection to the use of portions of the Bible, regarded and treated as an English classic, if that be thought desirable. Nay

more, large portions of it may properly be read as a religious classic, representing the belief of a majority of the people, and containing important information respecting Christ and his teaching. Indeed, it would be absurd to insist upon excluding the best historical, moral, or even religious parts of the Bible from the literature put into the hands of American youth. As well attempt to expunge all references to God and Christ from the writings of Milton, Addison, or Shakspeare, before allowing them to be read by our children! But it is one thing to give the children a knowledge of the simplest facts and principles of the Christian religion, and another thing to assert any particular view of those facts and principles as divine. The State may do the former, but it cannot safely do the latter. And with equal right, though not with equal reason, the State may give the children a knowledge of the essential facts and principles of Judaism, Islamism, Buddhism, or Mormonism, as forms of religious belief existing in the land, but it cannot pronounce them divine.

As to the employment of chaplains by the State, we believe it unnecessary, and therefore unwise. In most instances public bodies are quite able to pay for the services of their own chaplains, without calling upon the State. If able, and unwilling, the proper remedy would be to put better men in charge of public affairs. For instances of inability, the various denominations would cheerfully make provision. Besides, it is well known that appointment to chaplainships is commonly in the hands of one or two favorite denominations, and that their duties are discharged in a perfunctory manner.

The taxing of church property would perhaps follow a complete separation of State and Church. We say "perhaps," because relief from taxation might possibly be jus-

tified on other than religious grounds. If churches were self-perpetuating bodies, not very liable to extinction, and if their property were always held in trust for a public object, with no prospect of yielding an income to individuals, or of being resumed by them, it might be prudent and just to relieve it from taxation. But there are grave reasons for caution in this matter. There are dangers to religion and to the State in proceeding very far in this direction. Wherever the property of the Church is held by the hierarchy, we believe the State ought not to relieve it from taxation. Class legislation is perilous. Moreover, the temptation to the rich of building costly churches for their own gratification would be greatly diminished, if they were made to look forward to the payment of a moderate annual tax on the same, and to understand that this tax must be paid by their children or their successors forever. The removal of this temptation would be a real advantage to the cause of God.

Finally, the sin of polygamy may be treated as a crime against society, and therefore amenable to the laws of the State. Marriage is the normal condition of men and women. They are adapted by their physical, mental, and moral nature for this condition. And the number of the one sex qualified and disposed to enter the married state is about equal to that of the other the world over. Hence any man who appropriates two women to himself deprives another of a blessing to which he is entitled by the very constitution of his being, and such an act should be prohibited by the State as a violation of natural right. The only alternatives, therefore, are monogamy and sexual communism. But the latter is demonstrably incompatible with the higher and purer

instincts of our nature, as well as with the proper support and training of children. The State should, therefore, without regard to the claims of religion, enforce the law of monogamy, as against communism or polygamy. In doing this, it will of course have the united and hearty support of Christians. Their religious convictions, their consistent example, and their strong social influence will make the task of the State comparatively easy in every country where they are numerous; and where they are not, the State can hardly expect to enforce monogamy as a Christian duty.

Our reply to these objections has been brief, and perhaps in itself unsatisfactory; but considered as a reply to objections against a doctrine resting on the plain authority of Christ, and the impressive lessons of history, it will be accepted, we trust, as sufficient. The topic discussed is one of great practical interest. The view that has been advanced seems to us the only one by which our right to demand religious freedom in any part of the world can be successfully vindicated, the only one by which the horrors of religious persecution can be prevented hereafter, and the only one consistent with personal responsibility to God in matters of religion. It is now more than twenty years since we gave the subject a careful examination; and the conclusion which we then reached has not been changed by a frequent reinvestigation of the subject.

One of the topics referred to above merits further consideration. Much has been said concerning the duty of the State to teach the children of its schools good morals, and of the impossibility of doing this sufficiently without using the Bible as a revelation of God's will. We admit that the State ought to look after the moral education of

the children in its schools, in so far, at least, as such education is needed to qualify them for good citizenship. We also believe that the number of children in the public schools whose parents are too ignorant or too evil to teach them good morals, is so great as to call for much instruction by teachers in those schools concerning the principles and practice of morality. But is it necessary to make use of the Bible as the source of this moral instruction? Granting it to be in our judgment the best and purest source of moral principles, is it therefore the only source, or the one which ought to be employed without regard to the consciences of those who deny its authority? Cannot the end sought by the State be reached in some other way? The following is proposed for examination. It may not be new, but the writer does not recollect seeing it in any discussions of the subject.

Moral principles are imbedded in the constitution and laws of every well-ordered State. Legislation may be supposed to represent, in most respects, the deepest convictions of the people as to their rights and duties in relation to one another. From it may be learned the sacredness of human life, liberty, and reputation, of justice, veracity, and patriotism, of social virtue, domestic purity, and business integrity. They teach the wrongfulness of fraud, theft, gambling, falsehood, slander, and almost every kind of evil-doing. It must not be supposed that a text-book of morals, founded on the principles of civil law, would be identical in every respect with the teaching of Jesus Christ; but such a book would explain the common duties of life with great clearness, and in the hands of faithful teachers, would be of inestimable service to children that have little instruction and only bad example at home. It would also serve to familiarize

the children with law and justice, in so far as these were used for purposes of illustration by the book or the teacher. Such a manual could be easily prepared by any well-furnished lawyer who was thoroughly interested in the moral training of children in our public schools; and in no other way could so great a blessing be conferred on the people. Perhaps the sources of moral truth might be enlarged, without infringing on the rights of conscience, by comparing the laws of the land with those of other enlightened nations on the same subjects. Surely the ideal of conduct presented by the life and precepts of Christ might be referred to with advantage. We do not see how any one could object to such teaching of morality in schools supported by the State; and if with practical morals thus taught, any sect of Christians or Buddhists should insist upon having parish schools for the religious instruction of their children, the State could not offer them any aid, and would not be likely to put any obstacle in their way, so long as the education furnished was sound and patriotic. But if there were clear evidence of poor or disloyal instruction, the State might properly interfere and require attendance on the public schools.

THE LORD'S DAY.

THERE are Christians among us who deem it their duty, in obedience to the fourth command, to keep the seventh day of the week holy, by resting from all secular labor, and who find no authority in the New Testament for observing the first day of the week as a stated time for religious worship. There are other Christians among us who deem it their duty, in obedience to the fourth command, to keep the first day of the week holy, by resting from all secular labor, and who find, or think they find, in the New Testament, authority for substituting the first day of the week for the last, as a stated time for religious worship. There are other Christians among us who believe it their duty to keep the first day of the week holy, in obedience to the will of Christ, made known by the example of the apostles and primitive churches, — an example which is all the more certainly binding on them from the circumstance that one day in seven had been set apart by divine authority for religious worship in the Mosaic economy, and probably from the beginning. And there are still other Christians among us who believe it their duty to observe the first day of the week, simply because the Church has ordained it, and found it useful, while the New Testament neither enjoins nor forbids the keeping of holy days. Christians of the last two classes are more numer-

ous on the continent of Europe than they are in either England or America.

The object of this paper will be to lay, not a new or conspicuous, but a true and sufficient foundation for the duty of keeping the Lord's Day.

In proof of this duty we appeal —

I. *To evidence which the New Testament affords that this day was observed by the apostles and primitive Christians.* The first hint of this observance, if we follow the order of time, may be found in 1 Cor. xvi. 1, 2. For this epistle appears to have been written early in the year 57 or 58, about one year before Paul's third visit to Troas, and several years before the composition of the Acts of the Apostles by Luke. The passage to which we appeal may be translated thus: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. On every first day of the week, let each one of you, by himself, place in store whatever he is prospered in, that when I come, there may then be no collections made." This direction of the apostle is very clear as to the duty of systematic giving; but why did he select the first day of the week as the time for setting apart money to be used in charity? Alford says: "Here is a plain indication that the day was already considered as a special one, and one more than others fitting for the performance of a religious duty." Meyer's comment is to the same effect: "It follows from our passage that Sunday was holy to the Christian consciousness, and therefore suited to such acts of love." The note of De Wette is very brief, but decisive as to his view: "*On the first day of the week*, the holy day of the Christians." Hengstenberg speaks more at length in his treatise on the Lord's Day, thus: "To relieve the necessities of the

saints is a work befitting a holy day; for on it the hearts of believers are more open and inclined to give. The statement that the apostle had prescribed the same thing for all the churches in Galatia, shows that Sunday was also observed by them."

The "Baptist Missionary Magazine" has a paragraph to this effect: "A few years ago a Christian wife, in Ashland County, Ohio, was suddenly called from earth to her reward on high. Soon after, her husband discovered in the room which she was wont to use for private devotion, a box containing a sum of money, and in it, a memorandum, satisfying him that this was her treasury, wherein she was accustomed to lay aside regularly money with which to meet any call that might be made on her benevolence." Thus her giving was associated with her worship, her laying aside for charity with her nearest approach to God. On the same principle we suppose that Sunday was chosen by the apostle as the day on which the early Christians should set apart their alms for the poor. His direction is best accounted for by supposing that the first day of the week was their sacred day, the time when they rested from ordinary labor and gave themselves up to spiritual service and joy.

But is there in this passage any hint of meetings for religious worship on the first day of the week? Any reason to suppose that the laying by in store is to be explained of depositing the money in a treasury replenished by gifts from the whole Church? This question is answered in the negative by many expositors. Meyer says: "The passage does not imply that Sunday was then observed by the holding of religious assemblies, though this is to be assumed from traces elsewhere" (Acts xx. 7). "It is to be observed," remarks Stanley, "that there is

nothing to prove public assemblies, inasmuch as the phrase 'by himself' implies that the collection was to be made individually and in private. This is confirmed by the exhortation, in allusion to the same subject, in 2 Cor. ix. 7: 'Let each man give as he has determined in his heart, not grudgingly or of necessity; for God loveth a cheerful giver.'" But we are unable to see how the latter passage confirms the view that the treasure for charity was to be laid up at home, rather than in a public chest. And certainly there is force in Dr. Hodge's remark that the last clause of the second verse suggests a public collection, a putting of the gifts into a common treasury, for benevolent use. For the apostle makes the regulation, to employ his own words, "in order that when I come, there may then be no collections;" and the word "collections" must refer to public rather than to private acts, — to gathering the contributions of money for a charitable object, rather than to laying up a treasure at home. And I am not sure that the sense of the words rendered "by himself" is inconsistent with the view suggested by the clause in question.

Yet the passage, taken by itself, affords no more than a significant and valuable hint of what we are seeking. But it need not be taken by itself; for in the twentieth chapter of the Acts there is a clearer reference to what we seek. The passage describes an event which took place about a year after the first Epistle to the Corinthians was written, and therefore in 58 or 59 A. D. It is regarded by the best expositors as affording proof, more or less decisive, of a regular observance of the first day of the week, by Christians, for public worship. Let us endeavor to study the narrative with some care, and draw from it whatever instruction it contains.

The writer is Luke, and he is speaking of Paul and himself. Omitting a clause foreign to our purpose, he says, verses 6, 7: "We sailed forth from Philippi, . . . and came to them in Troas in five days: where we abode seven days. And on the first day of the week, we having come together to break bread, Paul discoursed to them," etc. Several things are worthy of notice here. *First*, the meeting described is said to have been held on the first day of the week. To this fact Baumgarten calls attention, saying: "If the first day of the week had not in itself some peculiar claim on our attention, what could have induced Luke, at the very commencement of his narrative, to remark, that what he was about to relate took place on the first day of the week?" The view of Baumgarten is confirmed by the circumstance that it is not Luke's custom to mention ordinary week-days by names or numerals. *Secondly*, Paul and Luke tarried in Troas seven days, and the meeting in question was held on the day before their departure. It seems altogether probable that they abode seven days in Troas in order that they might meet the whole body of the disciples at their regular time of worship. We know that this last day was Sunday, and therefore the day of their arrival was Monday. Their remaining one week, and Luke's distinct record of this fact, are best accounted for by supposing that the disciples were wont to meet for worship on the first day of the week. *Thirdly*, the assembly appears to have been composed for the most part of believers; in other words, it was a church. Paul had visited the place twice before. His first visit seems to have been very short, but his second was longer. Conybeare and Howson thus describe it (II. pp. 91–92): "Being forced to leave Ephesus prematurely, he had resolved to wait for

Titus at Troas, expecting, however, his speedy arrival. In this expectation he was disappointed; week after week passed, but Titus came not. While waiting in this uncertainty St. Paul appears to have suffered all the sickness of hope deferred. 'My spirit had no rest, because I found not Titus, my brother.' Nevertheless, his personal anxiety did not prevent his laboring earnestly and successfully in his Master's service. He published the glad tidings of Christ. He met with a ready hearing. 'A door was opened to him in the Lord.' And thus was laid the foundation of a church which rapidly increased, and which we shall find him revisiting not long afterwards," that is, at the time of our narrative.

In view of these facts, that the meeting in Troas was on the first day of the week, that Paul and Luke abode in Troas seven days and on the last of the seven attended this meeting, and that the assembly came together to break bread, being manifestly a Christian church, we look upon this narrative as furnishing good evidence that the first day of the week was set apart by the primitive churches, under apostolic direction, as the regular time for public worship. The passage, fairly interpreted, implies as much as this. For Paul distinctly teaches in his first Epistle to the Corinthians, that he aimed to establish the same usages in all the churches. (See 1 Cor. vii. 17; xi. 16; xiv. 33 *sq.*; xvi. 1, 2.)

From the twentieth chapter of the Acts, we turn to the first chapter of the Revelation, and from the fifth decade of the Christian era to the ninth. For, according to the oldest and best tradition, we believe the last book in the New Testament to have been written near the close of John's life and Domitian's reign, almost forty years after Paul's third visit to Troas. Yet nothing

depends upon the precise date of the Apocalypse. The argument would be essentially the same if it was written in the sixties or in the nineties. And in the passage to be examined (verse 10) John says: "I was in the Spirit on the Lord's Day." The closest scrutiny will reveal no reason whatever for doubting that by "the Lord's Day," the sacred writer meant the first day of the week, which had now come to be known among Christians as "the Lord's Day." Friedrich Düsterdieck, author of the Commentary on Revelation in Meyer's Series, says that "The Lord's Day" ("Lord's Supper," 1 Cor. xi. 20), is the first day of the week, or Sunday, which was celebrated as the day of the Lord's resurrection," and rejects every other meaning as untenable. "That the expression 'Lord's Day' here refers to Sunday," says Hengstenberg, "is evident from the circumstance that in the earliest Greek and Latin Fathers, though living in countries most widely separated, Sunday, and never Easter, is called the Lord's Day. This is now admitted by almost all scholars."

It may indeed, be affirmed with perfect confidence that this passage in Revelation proves the first day of the week to have been known among Christians before the close of the first century as the Lord's Day. This name is applied to no other day of the week, or of the year, by any Christian writer of the first five centuries. To the apostles and primitive Christians, Sunday was then, by way of distinction and pre-eminence, the Lord's Day, and so it is almost certain that if they had any stated time for Christian worship, it was this day.

But that they were accustomed to meet for worship at regular times, is assumed by the writer of the Epistle to the Hebrews in a familiar passage (x. 25): "Not forsaking the assembling of ourselves together, as the manner

of some is, but exhorting one another, and so much the more as ye see the day approaching." This language is best explained by supposing that the Hebrew Christians had their own weekly meeting for religious worship; that some had fallen into the habit of neglecting it, perhaps for another; and that the writer deemed it of vital importance, because it furnished the disciples opportunities for mutual exhortation and provoking one another to love and good works. The words may be translated, "not forsaking *our own meeting*" or assembly. We look upon the passage therefore as based on the assumption of regular meetings in the case of every church for the edification of its members. It seems, then, to imply also the existence of some stated day of meeting.

Hence, to gather up the results of our study thus far, it appears that the primitive Christians, *under inspired tuition*, met at stated times for public worship; that they denominated Sunday the *Lord's* Day by way of pre-eminence; that they met as if by rule, on that day, for the breaking of bread and social worship; and that they were commanded to make a treasure, by each one's free act, for charitable use, adding to it something on every Lord's Day. It seems, therefore, to have been pre-eminently the Christians' day as well as the Lord's Day. Nor is this wonderful.

For on that day of the week Christ rose from the dead, and appeared to his disciples five times before they went to rest. Nay, more, as if this were not enough to make it the first of days to Christians through all time, he distinguished it still further by meeting with his disciples on the same day one week later. The Jewish Sabbath, during which the dead body of Christ rested in Joseph's tomb, was a day of unutterable gloom and despair to the

Eleven, while the following Sunday became to them a day of infinite joy and hope. Wisely, therefore, did the Spirit of inspiration who was to guide them into all the truth, move them to select the first day of the week for public worship, the breaking of bread, and works of charity.

And in such a case as this, where the object which led the apostles to visit the synagogues on the Sabbath is perfectly patent and sufficient, without supposing any sense of obligation to keep that day; where, too, there is no particle of evidence extant that they ever chose that day for Christian worship among the Gentiles alone; and where finally there is good evidence that they selected the first day of the week for worship distinctively Christian,— in such a case, we say, bearing in mind the inspiration of the apostles, and their foundation-laying office in the kingdom of God, we take their example to be no less sacred than would have been the example of Christ in like circumstances, and we accept their conduct as an unmistakable declaration of his will.

Our next appeal must be —

II. *To evidence which the early Christian writers afford that this day was observed from the first age as sacred.* This evidence is merely confirmatory; and even as confirmatory its value depends upon its age and universality. That which has been taught and practised as Christian *semper et ubique et ab omnibus* is almost certainly apostolic; but this canon endorses no one of the extra-biblical usages of Christendom. Neither infant baptism nor episcopacy, neither the papal supremacy nor the immaculate conception, neither the invocation of saints nor prayers for the dead, can bear the test of this rule, even if the *semper* be restricted to the first three centuries, and the *ab omnibus* be limited to churches considered orthodox.

But, if we mistake not, the observance of the Lord's Day by the early Christians will bear the test of this rule, and your attention is therefore invited to several expressions in the writings of the Fathers and their contemporaries.

In the well-known letter of Pliny to Trajan, written about A.D. 103, is the following instructive paragraph: "The Christians affirm the whole of their guilt or error to be, that they were accustomed to meet together on a stated day — *stato die* — before it was light, and to sing, responsively, a hymn to Christ as God, and to bind themselves by an oath, — *sacramentum*, — not for any wicked purpose, but never to commit fraud, theft, or adultery; never to break their word, or to refuse, when called upon, to deliver up any trust; after which, it was their custom to separate, and to assemble again to take a meal, but a general one, and without guilty purpose." But this letter does not mention the name of the stated day on which the disciples of Christ then met for worship and breaking of bread.

In the Epistle ascribed to Barnabas, and written it is supposed before A.D. 120, occurs the following passage (ch. 15): "Ye see how it says, Your present Sabbaths are not acceptable to me, but what I have made, when, having brought all things to rest, I shall make a beginning of an eighth day, that is, a beginning of another world. Wherefore also we celebrate the eighth day with joy, in which also Jesus rose from the dead, and having manifested himself, ascended into the heavens." This must be accepted as a distinct testimony to the fact that Christians in the first quarter of the second century kept the first day of the week as a day of religious joy.

In the "Teaching of the Twelve Apostles," a Christian writing of unknown authorship, but probably belonging

to the first half of the second century, we have these words: "But on the Lord's Day do ye assemble and break bread and give thanks, after confessing your transgressions, that your sacrifice may be pure." And this "is striking testimony," to use the words of Rev. A. Rauschenbusch, "that the first day of the week was celebrated by Christians at the time when this writing was composed." For the "breaking of bread," spoken of, is evidently characterized as a sacrifice which was to be offered by an assembly of Christians. It was to be a church act; they were to assemble in order to do it.

Justin Martyr was born at Nablous, near the site of the ancient Shechem, about A.D. 100, and became a Christian in Asia Minor, about 130. His first Apology is supposed to have been presented to the emperors before the year 140. Speaking of Christians in this Apology, he says: "On the day called Sunday, is an assembly of all who live either in the cities or in the rural districts, and the memoirs of the apostles and the writings of the prophets are read." Further on, he assigns the reasons which Christians had for meeting on Sunday. "It is the first day, on which God made a change in the darkness and matter and formed the world, and upon it Jesus Christ our Saviour rose from the dead" (ch. 67). In his Dialogue with Trypho he says: "The command to circumcise infants on the eighth day was a type of the true circumcision by which we are circumcised from error and wickedness through our Lord Jesus Christ, who rose from the dead on the first day of the week; therefore it remains the first and chief of days" (ch. xii. *ad finem*).

Bardesanes, the heretic, uses the following language in a book addressed to the emperor Marcus Aurelius Antoninus (A.D. 161 *sq.*): "What then shall we say respecting

the new race of ourselves who are Christians, whom in every country and in every region the Messiah established at his coming; for lo! wherever we be, all of us are called by the one name of the Messiah, Christians; and upon one day, which is the first of the week, we assemble ourselves together, and on the appointed days we abstain from food" (Cureton's Translation).

Eusebius (Hist. Eccl. B. iv. ch. 23) quotes these words from a letter of Dionysius of Corinth, A.D. 175, to Soter of Rome: "To-day we keep the Lord's holy day, in which we have read your epistle. In reading which we shall always have our minds stored with admonition, as we shall also from that written to us before by Clement." Evidently the Christians met for instruction, edification, and worship on "the Lord's holy day."

Clement of Alexandria speaks of a Gnostic Christian (Strom. vii. 12) as one "who fulfilling the gospel command makes that day a Lord's day, when he abandons an evil and receives a Gnostic disposition, glorifying the Lord's resurrection in himself;" and there seems to be in this language a recognition, at least, of the Lord's Day as a time of special religious devotion. With this somewhat indefinite testimony may be associated that of Clement's younger contemporary, Tertullian, who says (Apol. ch. 16): "In the same way, if we devote Sunday to rejoicing, from a far different reason than Sun-worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they go too far away from Jewish customs, of which indeed they are ignorant." Again (De Idol. ch. 14) he says; "By us to whom Sabbaths are strange, and the new moons and festivals formerly loved by God, the Saturnalia and New-Year's and Mid-Summer's festivals and Matronalia are frequented,—

presents come and go — New Years gifts-games join their noise, banquets their din! Oh, better fidelity of the nations to their own sect, which claims no solemnity of the Christians for itself! Not the Lord's Day, nor Pentecost, even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians." Further (in De Cor. ch. 3) it is said: "We consider fasting and kneeling in worship on the Lord's Day to be unlawful" (*nefas*); and (in De Orat. ch. 23), "We, however, just as we have received, only on the Lord's Day when he rose, ought to guard not only against kneeling, but against every posture or office of solicitude, deferring business also, lest we give place to the devil."

Origen considers it one of the marks of a perfect Christian to keep the Lord's Day. Thus in his work against Celsus, he writes that "the perfect Christian, being always in the words and the works and the thoughts of the Logos of God who is by nature Lord, is always keeping Lord's days" (Contr. Cels. viii. § 22). And in another place he asserts the superiority of the Lord's Day to the Sabbath, as follows: "For if this is clear from the divine Scriptures, that God rains manna from heaven on the Lord's Day, and does not rain it on the Sabbath-day, let the Jews understand that even then our Lord's Day was preferred to the Jewish Sabbath. Even then it was intimated that on their Sabbath no grace of God would descend to them from heaven, that no celestial bread, which is the Word of God, would come to them. . . . For in our Lord's Day, God always rains manna from heaven" (Com. in Exod. v., ii. p. 154, A.). Thus Origen recognizes the ministry of the Word on Sunday. On that day Christians were nourished by the celestial manna. Through the veil of his allegorical

interpretation we discover the great historical fact that believers in Christ met on the first day of the week for religious worship, and especially for instruction out of the Sacred Writings. It is possible to reject his interpretation as fanciful, but it is scarcely possible to doubt his testimony to the general observance of the Lord's Day by Christians.

Cyprian and his colleagues, in a synodical letter, A.D. 253, speak of the Lord's Day in the following terms: "That in the Jewish circumcision of the flesh the eighth day was celebrated, was a pre-appointed sacrament in shadow and type, but it was fulfilled when Christ came. For because the eighth day, that is, the first after the Sabbath, was the future day on which the Lord should rise from the dead and vivify us, and give us spiritual circumcision, this eighth day, that is, the first after the Sabbath and the Lord's Day, went before in an image, which image ceased with the coming of reality and with the spiritual circumcision given to us."

And Peter, bishop of Alexandria, A.D. 300, says: "We keep the Lord's Day as a day of joy, because of him who rose thereon, and we have been taught not to kneel in prayer on that day."

In view of this testimony, which is only a part of what might be rehearsed, we can say with Dr. Hessey: "The Lord's Day existed during these two centuries as a part and parcel of apostolical, and so of Scriptural Christianity. It was never defended, for it was never impugned, or at least, only impugned as other things received from the apostles were. It was never confounded with the Sabbath, but carefully distinguished from it. Religiously regarded, it was a day of solemn meeting for the holy eucharist, for united prayer, for instruction, for almsgiving." And it

may be added that none of these writers appeal to the fourth command in support of the Lord's Day, while some of them denounce keeping the Sabbath-day as Judaism. Moreover, there seem to have been after the time of the apostles some converted Jews who observed both the Sabbath and the Lord's Day,— a pretty sure indication that neither they nor the Christians generally looked upon the Lord's Day as being properly a substitute for the Sabbath, taking its place as a legal institute.

Against this view of the belief and practice of the sub-apostolic churches, the Sabbatarians appeal to the Sunday law of Constantine as a sufficient reason for the observance of the first day of the week in later times. That law was given in March A.D. 321, and read as follows: "Let all judges and city people, and all kinds of artisans, rest on the venerable day of the sun. Yet those living in the country may freely and lawfully attend to the cultivation of the fields; because it often happens that grain cannot be so fitly committed to the furrows, or vines to the trenches on any other day" (Cod. Justin. iii. tit. 12, l. 3). A second law was issued in June of the same year, providing that "all should have liberty to emancipate or manumit slaves on that festal day" (Cod. Justin. ii. tit. 8, l. 1). Gieseler conjectures that, "as Christ was often compared with Sol or Apollo, Constantine may have expected to find in the festival of the Sun, as a festival of Christ and the Sun, a friendly point of contact for both antagonistic parties." There may be something in this conjecture, if the observance of the first day of the week was customary with Christians. But not otherwise. For it is unreasonable to think that Constantine would have risked forfeiting the good-will of Christians by changing their day of worship from Saturday to Sunday. Besides,

"day of the sun" was the proper name of the first day of the week at that time, and it may have been called "venerable" by the Emperor, not because of its connection with idolatry, but because of its Christian use. And he certainly may have intended to befriend Christians by making Sunday a *dies non* in civil and business affairs, with only such exceptions as charity seemed to require.

We have now shown, by evidence drawn from the New Testament, that the Lord's Day was observed by the apostles and primitive churches as a stated time for religious worship and joy; and by evidence, drawn from the writings of the early Fathers, that it was observed in the same way by Christians down to the year A. D. 300. It seems, therefore, unreasonable to doubt its divine origin, or our duty to keep it holy. For there is really nothing to counterbalance the evidence adduced. Everything looks one way, unless it be a single passage in the Epistle to the Romans, pronouncing every day alike; and I think it will appear in the sequel that Paul's language is perfectly consistent with the conclusion now reached. But another step may be taken without fear, and our duty to keep the Lord's Day holy inferred —

III. *From the fourth command of the Decalogue, which required the children of Israel to keep the seventh day of the week holy.* This proposition, it will be observed, rests upon no questionable view of the fourth command. For it merely assumes that the Israelites were under obligation to obey it, and this no believer in the divine truth of the Scriptures will deny. Many have inferred from the place assigned to this command among the ten words written by the finger of God on tables of stone, that it is essentially moral, and consequently universal. To associate it with precepts which cannot be changed,

and to write it in stone, as if it were to endure through all time, must surely have been meant to signify that it was part of an immutable code. There is considerable force in this reasoning; but the view asserted by it is encumbered with some difficulties; and whether correct or incorrect, we are not about to use it in laying a foundation for the duty of observing the Lord's Day. Yet the place which was assigned to the fourth command in the Mosaic law, the beneficent ends which the Sabbath was meant to serve among the Jews, and the declaration of Christ that it was ordained for the good of man, very nearly prove that all men need a similar day, and thus strengthen our confidence in the interpretation which we have given to apostolic example.

But there are Christians who insist that the fourth command was universal as well as national, that it has never been repealed, and that all men are now under obligation to obey it by keeping the seventh day of the week holy. If this opinion be correct, we cannot appeal to the fourth command as justifying our view of apostolic example; for that command, as explained by the brethren in question, provides for the keeping of only one day in the week, and that one day is the seventh, not the first. We deem it proper, therefore, to state several reasons for believing that Christians are not under obligation to keep the seventh day of the week as a Sabbath to the Lord, but rather the first day instead.

The first reason is taken from the greater significance of the first day of the week to Christian faith, and its greater fitness on that account to be employed as a set time for Christian worship. We are warranted in making an inference from this premise by the language of Christ declaring that the Sabbath was made for man, and not

man for the Sabbath. In perfect harmony with this saying, God selected as a day of rest and worship for the Israelites, that day of the week which commemorated, first, his own rest after creation; and secondly, the deliverance of his chosen people from their house of bondage. It was more fruitful of holy thoughts and motives to the children of Israel than any other day of the seven. To them it was the pearl of days, bringing to mind the greatest events in the past, and awakening in their souls the most reverent and thankful emotions. And for just this reason it was singled out and set apart as holy to the Lord. On the same principle, however, another day must have been selected for Christian worship. For Christianity is a remedial dispensation. Christ Jesus came into the world to save sinners. The covenant of works has given place to the covenant of grace, and the glory of creation has been surpassed by the glory of redemption. But by the providence of God the great day of completion, of triumph, of hope, and of joy to Christians, is the first day of the week instead of the last. To them this must be the brightest day of all the seven, having very much the same relation to the work of redemption which the seventh day had borne to the work of creation. For on it Christ rose from the dead, and was declared the Son of God with power, by his victory over death. Now as the soul is of more consequence than the body, and the spiritual uses of a holy day of more importance than its physiological service, moreover, as Sunday has spiritual associations more precious, inspiring, and improving than any other day, we find in these a strong reason for believing that Sunday has been made by the divine will the regular time for religious worship among Christians. Were the evidence showing that the apostles kept the

Jewish Sabbath in obedience to the fourth command equal to the evidence that they kept the first day of the week holy, we should regard the greater fitness of the latter for Christian worship as sufficient to warrant our observing it instead of the former.

A second reason may be taken from the example of the apostles and early churches. For these do certainly appear to have held their meetings for distinctively Christian worship on the Lord's Day, and not on the Sabbath. It is indeed true that the apostles availed themselves of every favorable opportunity to preach the gospel to their brethren according to the flesh, and that for this purpose they resorted to the synagogues on the Sabbath days; but there is no evidence that they chose this day for the breaking of bread or any other distinctively Christian service. Yet they would naturally have done this, and traces of their practice would have come down to us, if they had regarded the fourth command as still requiring them to keep the Sabbath.

A third reason may be taken from the language of Paul. For this inspired teacher, writing to the Galatians, who were already half persuaded by false brethren to adopt Judaism with Christianity, says: "But now after having known God, or rather, having been known by God, how is it that ye turn back again to the weak and beggarly rudiments, to which ye desire to be in bondage again anew? Do ye carefully observe days, and months, and times, and years? I am afraid of you, lest by any means I have bestowed labor upon you in vain." Of the sacred days which the Jews were required by their law to keep, none were more important than the weekly Sabbath; and if this had not been included by the apostle in the "days" referred to, it seems to us that he would have perceived the necessity of separating it from the

rest, and ratifying its observance as a Christian institution. But this he does not do by the faintest suggestion. Again, writing to the Colossians, he says, "Let no one, therefore, judge you in food, or in drink, or in respect of a feast-day, or of a new moon, or of a Sabbath-day; which are a shadow of the things to come, but the body is of Christ." We are ignorant of any authority for thinking that the word "Sabbath" does not here mean the seventh day of the week as set apart for rest and worship by the fourth command; and if it does mean the weekly Sabbath, the words of the apostle prove that Christians are under no more obligation to observe the seventh day of the week, than they are to observe a new moon or a Jewish festival.[1] And finally, in his letter to the Roman Christians, he says: "One man esteemeth one day above another; another esteemeth every day. Let each one be fully persuaded in his own mind." From the connection in which this passage is found, we believe that Paul had in mind two classes of Christians, — namely, converted Jews and converted Gentiles. To the weak faith and scrupulous conscience of the former he was willing to concede the observance of such times as had been set

[1] Having translated *σαββάτων*, a "sabbath-day," a few words justifying this translation may be in place. Canon Lightfoot presents the evidence clearly: "*σαββάτων*, 'a sabbath-day,' not, as the authorized version, 'sabbath days;' for the co-ordinated words, 'a feast-day' and 'a new-moon,' are in the singular. The word *σάββατα* is derived from the Aramaic (as distinguished from the Hebrew) from שַׁבְּתָא, and accordingly preserves the Aramaic termination in *α*. Hence it was naturally declined as a plural noun. *σάββατα, σαββάτων*. The general use of *σάββατα*, when a single sabbath-day was meant, will appear from such passages as Josephus, Antiq. I. 1. 1., *ἄγομεν τὴν ἡμέραν, προσαγορεύοντες αὐτὴν σάββατα*, — 'We celebrate the day, calling it sabbath.' III. 11. 1.: *ἑβδόμην ἡμέραν, ἥτις σάββατα καλεῖται*, — 'The seventh day, which is called sabbath.' In the New Testament *σάββατα* is only once used distinctly of more than a single day, and there the plurality of meaning is brought out by the attached numeral; Acts xvii. 2, — 'three sabbaths.'"

apart for religious use by the Mosaic law, but this observance was not to be required of the latter. In other words, Christians are not under obligation to keep as holy any day mentioned in the Jewish law; yet those who have been nurtured in Judaism, and still feel it their duty to keep the law, are not to be rejected on that account. The language of Paul is, no doubt, capable of a wider application, if the words quoted are taken entirely by themselves and treated as a complete statement; but the topic of the chapter in which they occur, and the obvious scope of other passages referring to the same subject, lead one to limit their application to days made sacred by the Mosaic law.

For these reasons we are satisfied that those are in error who believe it to be their duty to keep the seventh day of the week in obedience to the fourth command of the Decalogue.

But though it may be certain that the fourth command is no proper authority for keeping Saturday instead of Sunday, and though it may be doubtful whether the place assigned to this command on the tables of stone proves it to be in substance universal and unchangeable, it has a moral kernel, and the same wisdom which required the children of Israel to give one day in every week to religious worship requires us to do the same. That the spiritual nature of man cannot receive proper culture without the assistance of fixed times consecrated to religion, and breaking the strong currents of business, is an almost self-evident truth; and the law which revealed this truth to the chosen people, fixing the proportion between secular toil and sacred rest, and prescribing how often the two should succeed each other, deserves a place among the great rules of life which lie at the foun-

dation of national virtue. There is strong reason to suppose that an institution which was conducive to the highest welfare of men before the coming of Christ, must be conducive to the same end after his coming, especially if this institution seems adapted to the very nature of man in every land and in every age.

But was not the Sabbath so unlike the Lord's Day as to nullify the force of any reasoning from one to the other? Was not the former a period of rest from toil with but a secondary reference to worship, while the latter is a period of Christian worship with but a secondary reference to bodily rest? The two days may differ somewhat, and in the direction suggested by these questions; for the name "Sabbath," meaning rest, must have kept that idea in the foreground among the Jews; but if the Sabbath be judged by the provisions of the Mosaic law, by the language of the prophets concerning it, and by the view of its purpose which the words and acts of Christ reveal, it will be seen to resemble the Lord's Day far more closely than has been sometimes supposed. Thus judged it will appear to have been a day for special religious service, for deeds of mercy to the suffering, and for rest from common labor. And by what better terms can one describe a Christian observance of the Lord's Day? If we answer, By none, then it follows that the value of such a day to the children of Israel is good presumptive evidence of its value to all mankind, and the fact that it was given by the Most High to them strengthens the proof already brought forward that a similar institution was committed to Christians.

Some would add to this the word of God to Ezekiel, when the latter was permitted to see in vision an ideal temple and service. For the Lord said to him concern-

ing the priests of that ideal temple: "They shall keep my laws and my statutes in all mine assemblies; and they shall hallow my Sabbaths." But the vision is plainly symbolical and typical, and we cannot be very certain in what respects, or how exactly, the symbols agree with the realities suggested by them. Yet it would not be going very far to say that the words, "They shall hallow my Sabbaths," indicate that there were to be set times of public worship under the Messiah's reign, to which, in frequency and purpose, the Jewish Sabbaths were analogous. Hence, without passing beyond the limits of very cautious interpretation and inference, we may affirm that the divine ordination of the Sabbath for the Jews, and the prophetic language borrowed from that institution, render the setting apart of one day in the week to religious worship under the new dispensation antecedently probable, and by so much tend to confirm our view of the apostles' example as one which imposes on us the duty of keeping the Lord's Day.

Again, our duty to keep the Lord's Day holy may be inferred —

IV. *From the original sanctification of the seventh day.* The passage on which this statement rests is thus translated by Dr. Conant. "And on the seventh day God ended his work which he made; and he rested on the seventh day from all his work which he made. And God blessed the seventh day and hallowed it, because on it he rested from all his work, which God created in making it" (Gen. ii. 2, 3). Some have asserted that this consecration of the seventh day, though made in the mind of God at the close of his creative work, was never revealed to mankind until the law was given to Moses. But there

are serious objections to this theory. For, in the first place, if there be any significance to the words, "God blessed the seventh day and hallowed it," they must refer to something more than a thought in the mind of God. Christ distinctly says that the Sabbath was made for man, or in other words, the day was set apart to be a season of sacred rest for the benefit of man. But how could the consecration of it benefit man, unless it were made known to him? It is difficult to assign any intelligible reason for God's hallowing this day, — a day instituted for the good of man, — and setting it apart to religious uses at the very beginning of human history, if he did not reveal it to Adam. Besides, in this part of the narrative Moses is describing, not the eternal purpose of God, but his action in nature and history. The only verse which seems to carry the reader's mind back of the act to the purpose is Gen. i. 26, where God is represented as saying: "We will make man in our image, after our likeness;" but the next verse declares the act of creation: "And God created the man in his image." In the verse before us Moses simply relates what God *did*, not what he said or purposed, and the only natural way of interpreting his language is to suppose that God made the seventh day *holy to man* and gave to it its function as a memorial and sacred day on which men should rest from their labor and rejoice with God. This, at least, seems to us the only natural exposition of the words.

In the second place, there are hints or evidences of a weekly division of time, before the giving of the law, which are best accounted for by supposing that the consecration of the Sabbath was revealed to Adam. These intimations are not, to be sure, very frequent in the book of Genesis, but they are, perhaps, as frequent as the

extreme brevity of the narrative would permit. It is not easy to give a very full history of mankind during twenty-five hundred years in a few chapters, and we ought, therefore, to feel no disappointment, if some things which seem to us quite important are passed without notice, or with only a casual remark. In Gen. viii. 10, the sacred writer says that Noah "waited yet another seven days, and again he sent forth the dove from the ark;" and this expression, "yet another seven days," shows that after sending forth the raven, he waited seven days before sending out the dove the first time, so that two periods of seven days each are signified by this simple statement. Then also in the twelfth verse, it is said again, that Noah "waited yet another seven days, and sent forth the dove; and she returned to him no more." A further recognition of the weekly division of time appears in the history of Jacob. Deceived by Laban and Leah, he remonstrates, and Laban answers, "It must not be so done in our place, to give the younger before the first-born. Complete this one's week, and we will give thee this one also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and completed her week; and he gave him Rachel, his daughter, for his wife." The reckoning of time by weeks must therefore have been common among the patriarchs, and probably with all the descendants of Shem.

This inference is confirmed by extra-biblical evidence. For example, in the Assyrian story of the Flood discovered on tablets of clay by Mr. George Smith and others, there are several references to the number seven as applied to days. Thus "Six days and nights passed, the wind, tempest, and storm overwhelmed; on the *seventh* day in its course was calmed the storm and all the tempest."

Again, "The mountains of Nizir stopped the ship. The first day, and the second day, the third day, and the fourth day, the fifth day, and the sixth day, the mountain of Nizir the same. On the *seventh* day, I sent forth a dove, and it left. The dove went and searched, and a resting-place it did not find, and it returned." Again, "I built an altar on the peaks of the mountain, herbs I cut by *sevens*. At the bottom of them I placed reeds, pines, and simgar."

In his "Handbuch of Mathematical and Technical Chronology," Dr. Ideler states (i. 87 *sq.*) that "we meet the division of time into weeks of seven days in the most different regions of the earth; for example, among the Chinese and the old Peruvians; it must therefore, be grounded in nature itself. It is of high antiquity, for it is mentioned in the second chapter of Genesis. Yet it appears to have been not peculiar to the Hebrews, but common to all the Shemitic peoples. It was certainly in use already among the Arabians before the age of Mohammed, and from the East it spread gradually with the Christian religion over the West." Dr. Ideler is a very high authority; but I observe that Prescott is in doubt about the Peruvian week, whether it consisted of seven, nine, or ten days (i. 126); while, after Sir Stamford Raffles, he admits that the people of Java had, besides a market week of five days, a week of *seven* days, and he adds that this latter "division of time, of general use throughout the East, is the oldest existing monument of astronomical science" (Conq. of Mex. i. 111).

Now the division of time into periods of seven days each, by so large a part of mankind, is fully explained, if the consecration of the seventh day was made known to Adam at the beginning of human history; but if it was

not, if it remained a secret with the Almighty, that division of time is at least surprising. For it is by no means a natural and obvious division, like that of day, or month, or year, or even the four seasons of the year.

And in the third place, the sacredness of the number "seven" is accounted for by the most obvious interpretation of our passage, that is, by supposing it to teach that the seventh day was set apart, actually and by revelation, in the beginning of human history, as a day of rest and devotion. It is scarcely necessary for me to adduce proof of the fact that the number "seven" was deemed sacred by the Jews and by many other nations. The Scriptures abound with evidences of this fact; and we may take it for granted in the present discussion. No one can suggest so full an explanation of this fact as is furnished incidentally, by the passage under examination. That passage is a key which fits the lock, and makes the whole matter plain. It shows, for example, why Noah was to take to himself in the ark, of all clean cattle, seven each, a male and his mate, and why the number seven played so prominent a part in the tabernacle and worship of the Israelites, and finally in the book of Revelation.

But in reply to all this, it is said, that the Sabbath could not have been given to man at the beginning, since it is spoken of as a new institution in the sixteenth chapter of Exodus. Our answer to this objection may be given in the words of Dr. Conant, who, after citing the verses which are believed to sustain it, says: "This has not the appearance of a new institution, but rather of an ancient one that had fallen into disuse, as must have been the case with the Hebrews during their long bondage in Egypt; for they certainly would not be allowed to claim exemption, one day in seven, from the toil im-

posed oy their task-masters. A fit opportunity was chosen for reviving its observance, namely, one which would signalize its weekly return, by withholding on that day the usual supply of bread."

For these reasons, then, we are satisfied that God did set apart one day in seven for religious worship, in the beginning. It may, therefore, be affirmed that the Sabbath was ordained for the good of man, that is, of the human race, and that one day of every week, to wit, the day which is on the whole most suggestive of God and his grace, should be observed as a period of rest from worldly business, and of devotion to the higher interests of the soul by communion with God. Since the resurrection of Christ, this day can be no other than Sunday.

Once more, our duty to keep the Lord's Day may be inferred —

V. *From its good influence upon the whole nature of man, physical, mental, and religious.* Monsieur Proudhon, a French socialist, in a little treatise on the celebration of Sunday, maintains that the hebdomadal division of time is based on "that particular ratio of labor to rest which is better adapted to the average human constitution and the collective necessities of human life than any other," and conjectures that Moses might have had access to "a science of sciences, a *transcendent harmony*, if one may give it a name." "The certainty of this science," he continues, "is demonstrated by the fact which now engages our attention. Diminish the week by a single day, and labor is too little as compared with rest; increase it by an equal period, and labor becomes excessive. Establish a relaxation for half a day once in three days, and you increase the loss of time by breaking up the day, while you destroy also the natural

unity of the day, and disturb the numerical equilibrium which everywhere prevails. On the contrary, give fourteen hours to repose after twelve consecutive hours of labor, and you kill man by inaction after having exhausted him by fatigue. For the sake of brevity, I omit a multitude of similar considerations which would be suggested by the many inconveniences and disturbed relations of family and city growing out of such a change. How then did Moses comprehend this matter so well? He did not invent the week, but he was, I believe, the first and the only one who availed himself of it for so important a use. Would he have adopted this proposition, if he had not calculated beforehand the whole bearing of it? Nay, if this was not in his case the result of a science, how are we to explain so marvellous an intuition? Finally, as to supposing that chance alone thus favored him, I would sooner believe that a special revelation had been made to him, or, in the fable, that a sow wrote the Iliad with her snout."

Consider also a few sentences from an article written by Henry Rogers. "A very little reflection will show that there must be an *absolute best* in relation to the entire conditions of this social problem, though it may, and indeed must, transcend the wisdom of man to find it. To take the day in one of its aspects only, that of general rest from toil, of suspension of all the ordinary occupations of life; though we know from experience, and it is confessed by the practice of the world in general, that such periodic intermission is necessary, it is a very different thing to know how often it should recur, so as best to answer all the purposes contemplated, and without doing either more or less. And yet it is obvious that, in relation to the actual average capacities of man

for labor — the average powers of the human constitution — there must be some ratio of labor to rest which will best comport with the material as well as all the other interests of the community; best conciliate the welfare of the individual with all the conditions of social prosperity; in a word, secure the maximum of good of all kinds with the minimum of counterbalancing evil. This point is too difficult for us to assign; and yet there certainly must be such a point." The inference which Mr. Rogers would draw from this course of thought is, that the ratio of one day in seven, recognized by the fourth command, is the point too difficult for man to discover, and therefore revealed to him by a benevolent Creator.

Without making further extracts from men who have given to this subject special study, we offer a few remarks embracing the substance of our belief. 1. Days of rest from bodily labor, and days separated by the same interval of time, are necessary to the physical well-being of men. This is now generally admitted by those who have investigated the subject with much care, and by none more freely than by some who would make the Lord's Day a mere holiday, — given up to recreation without devotion. 2. Days of rest from customary thought are necessary in order to mental vigor and elasticity. This is also conceded by nearly all persons whose opinion is entitled to consideration. The mind cannot be applied with the best effect to business, or investigation, or composition, unless it has frequent and regular intervals of relief. It does not need perfect rest from action, but change, variety, diversion into other lines of thought. 3. Days of rest from customary toil, whether manual or mental, are also necessary in order to religious health and progress. Truth cannot be apprehended and appro-

priated without giving something more than irregular and momentary attention to it. Periods of time often recurring must be consecrated to religion, or the currents of divine life will be shallow and sluggish. This, too, is admitted by almost every one who has a right to be heard on the point. There are, indeed, differences of opinion as to the grounds of our duty to keep the Lord's Day, and as to the manner of spending some parts of it; but devout Christians are agreed in believing that the day ought to be observed for the benefit of our spiritual nature. 4. Certain days must be singled out by some high authority, or distinguished by some marked peculiarity and fitness, in order to secure their observance by the people. For a moment's reflection will convince any man that the people will never rest from their business a definite part of the time, say one-seventh or one-tenth of it, unless they fix on the same day for rest. Only a sense of duty, reinforced by the power of common example, will suffice to keep men regular in this matter, constraining them to interrupt the effort to get gain, as often as their highest good requires. This point is of the first importance, and must be thoroughly considered by every one who would understand the question. 5. The reasons for believing that one day in seven is the best general ratio of rest to labor are, on the whole, convincing, even without appealing to the Word of God. At one period the French people, crazed by their hostility to the Christian religion, and influenced by their love of decimals, fixed upon one day in ten as a more desirable ratio, but their wisdom is now admitted to have been folly. Yet it may be conceded to one who is in doubt, that the reasons referred to are by no means demonstrative. A perfect solution of the problem by the unassisted powers

of man would require the most accurate and long-continued observation of human society in all lands and forms: but a solution worthy of confidence as a guide to life may be reached by a far less extended course of observation, and such a solution, provisional if not ultimate, has been already obtained. Indeed, it is hard to believe that any unprejudiced mind, acquainted with such facts as have been ascertained, can entertain a serious doubt on the point. If there be any periodic rest in addition to that of the night, and having a beneficent influence upon the whole nature of man, it will be hebdomadal, and, in Christian countries at least, if the people are governed by reason, it will be on the first day of the week, — a day which is certain to be observed by the friends of Christ, and which unites in itself all the advantages that can ever be expected to distinguish a time for rest and worship.

In proof of our duty to observe the Lord's Day, we have appealed: To evidence which the New Testament affords that this day was observed by the apostles and primitive Christians; to evidence which the early Christian writers afford that this day was observed from the first age onward as sacred; to the fourth command of the Decalogue, which required the children of Israel to keep the seventh day of the week holy, and proved that one day of sacred rest in seven is conducive to the welfare of man; to the original sanctification of the seventh day, which proved the same thing with equal or greater clearness; and to the good influence of the Lord's Day properly kept, on the whole nature of man, — physical, mental, and moral. In view of these considerations, we feel not the slightest doubt that we are obeying the Lord's will in keeping the Lord's Day.

Having ascertained that Christians ought to keep the Lord's Day holy, we are prepared to consider *how this can be done.* But the treatment of this part of our theme should be broader and more discreet, if possible, than what has gone before. For it is more difficult to define the process of keeping the Lord's Day aright than it is to show that it ought to be kept as in some true sense sacred. In other words, the end to be reached is in this case more obvious and certain than the way to reach it. For when we ask, what ought to be done, and what ought not to be done on this day, we are brought at once in full view of the waves and eddies, the swift currents and whirlpools of modern life. To change the figure, we see before us a net-work of civil and social and business relations, so far-reaching, complicated, and inseparable, that it seems impossible to consider any duty of man by itself, or any class of men in distinction from all the rest. For all human interests blend; all varieties of belief are in touch; all kinds of business interact. The needs and temptations of every class deserve attention, for the Lord is Maker of them all. The farmer, the mechanic, the manufacturer, the merchant, the transporter, the miner, are here. The employer and the employed, the man in office and the man without office, the physician and the sick, the preacher and the people, the teacher and his pupils, the parent and his children, the crowds in our cities, the pioneers of the forest, the sailors on the ocean, the travellers and explorers, are linked together by a thousand ties, and must be considered in their relations to one another, while we answer the question, How should the Lord's Day be kept by men living at the close of the nineteenth century?

But however difficult the task of answering this ques-

tion may at first sight appear, we are emboldened to attempt it. For we may assume, as indexes pointing to the right answer, such facts as these: (1) That the Lord's Day was made for the highest good of man. (2) That the need which man has of physical rest and spiritual culture is substantially the same in every age and nation. (3) That the Savior's use of the Sabbath points unmistakably to the right way of keeping the Lord's Day. (4) That the example of the apostles and early Christians points in the same direction. And (5) that the spirit of the Christian religion does the same thing. Besides, the duty of keeping the day compels us to form some idea of the manner in which it ought to be kept. There must be somewhere sufficient light to enable us to answer so urgent and practical a question. Accordingly we assert the following propositions to be true: —

1. *To the Lord's Day belongs pre-eminently the public and social worship of God.* The benefit of such worship to the religious life of Christians, the need of frequent and stated times for rendering it, and the duty of sanctifying the first day of the week, unite in establishing this proposition. No one who accepts the conclusion reached in the former part of our essay will object to the proposition here made. We do not, however, intend by it to say that public worship should be restricted to a single day of the week; but that, if it is assigned to only one day in seven, that day should be Sunday, the day on which Christ rose from the dead and first appeared to his disciples, filling their hearts with gladness.

Nor do we intend to say that the whole of Sunday should be given to public and social worship. The Word of God nowhere speaks to this point, and the nature of spiritual life furnishes no clue to the exact amount of

time which ought to be used in this way. It must be left to the judgment and heart of those who love the Lord. But in ordinary circumstances a minor part of the full day may be sufficient. Some of it belongs to secret devotion, some of it to the study of God's Holy Word, some of it to the family, and some of it to personal effort for the salvation of men who never go to the house of God.

But what is embraced in "public and social worship"? The expression is meant to include all worship, except that of the closet or the family, whether there is preaching or not, whether the people are present or only the members of a particular church, and whether the principal object of meeting is exhortation and prayer, or sacred song and the study of God's Word. The Sunday-School, the Bible class, the praying circle, and the great assembly are all embraced in this somewhat elastic expression.

Thus explained, public worship on the Sabbath was honored by the presence of Jesus Christ. He met with the people in their synagogues, and explained to them the meaning and fulfilment of their ancient Scriptures. He must have joined with them in prayer and in chanting the words of David. And when the apostles went to the cities of Asia Minor or of Greece, they resorted first of all to the synagogues or places of prayer, to unite with their brethren in the worship of God, and to preach to them the good news of life through Christ. But when it was found that most of the Jews scorned their message, they turned to the Gentiles, and established churches that met for worship on the first day of the week. And from that day to this, Christians have been wont to meet together for instruction and edification on Sunday, and their

experience proves the advantage, if not the necessity of so doing, in order to growth in grace.

2. *To the Lord's Day belong works of love and compassion.* These works include kindness to animals as well as to men. The flocks and herds must be protected and fed, the cows milked, and the sick cared for. Much more must sufferers of human kind be treated with compassion. All the poor and weak and aged, the little ones at home, and the children of sorrow in the neighborhood, should be made to feel that the friends of Christ are ready for every good work, and especially for deeds of mercy, on the day which commemorates his resurrection.

> "The quality of mercy is not strained,
> It droppeth as the gentle rain from heaven
> Upon the place beneath: it is twice blessed:
> It blesseth him that gives and him that takes:
> 'T is mightiest in the mightiest; it becomes
> The throned monarch better than his crown:
> His sceptre shows the force of temporal power,
> The attribute to awe and majesty,
> Wherein doth sit the dread and fear of kings;
> But mercy is above this sceptred sway;
> It is enthroned in the heart of kings;
> It is an attribute to God himself;
> And earthly power doth then show likest God's,
> When mercy seasons justice."

Could this passage have been written by one who had never heard of Christ? We do not think it could; but at all events the remembrance of Christ incites his followers to perennial zeal in well-doing. Worshippers of idols are made to feel that the holy day of Christians is consecrated to the service of man for the love of God.

As we have seen, apostolic wisdom selected the first day of the week as the time when Christians of Macedo-

nia and Achaia were to lay aside what they were able to spare from their weekly income, for the poor saints in Judea. And no one can forget how often Jesus himself healed the sick on the Sabbath, at the risk of sorely offending the Jews by his works of mercy. If, then, he esteemed it right to do good in this way on the Sabbath, which was the Jews' day of worship, we may be certain that he wishes his disciples to do good to their suffering fellows, on the day set apart to his worship.

It is worthy of remark also, that all important reforms may be considered works of love and compassion. Some of them are sacred. To rescue a drunkard from bondage to appetite, and his family from want and shame, is a work befitting the holiest time and the purest heart. Advocates of temperance are therefore entitled to a hearing on the Lord's Day. And the same may be said of numerous reforms less exigent than this: they deserve a place among the forces auxiliary to the gospel. Joyful and beneficent activity, instead of sluggish repose, should prevail on the day which reminds us of resurrection and life. But in order to this the pressure of business must be removed. Hence —

3. *To the Lord's Day belongs rest from secular toil.* Pursuit of wordly gain should cease. Men should refuse to give more than six parts of life out of seven to laying up treasures on earth, and during the seventh part should account "the life more than meat and the body more than raiment." It is doubtless true that they can do a greater amount of work with hand or brain in a lifetime, by resting from their wonted toil one day in seven, but it is not easy to convince them beforehand of the fact. For many a man thinks himself an exception to general rules, and insists that, at least for the present, the night is

enough for rest, and he is able to pursue his calling, year in and year out, with no interruption and no loss of vigor. But does he not know that by seeking wealth or honor with such exclusive devotion, he is bending his soul earthward, and closing it to all that is highest and best? Our appeal, then, must be to his religious nature, if we wish him to accept by his own choice the full blessing of the Lord's Day.

Looking at the matter from a business point of view, there are plausible objections to a complete cessation of secular work on the Lord's Day. Certain employments, which are encouraged by many of the people and excused by Christians, may be made profitable. No one doubts the propriety of Sunday labor by sailors in charge of a ship at sea, if that labor is confined to what is necessary for the safety of all on board; nor does any one call in question the conduct of firemen when they endeavor to extinguish the flames of a burning house, or, if that be impossible, to save the inhabitants and their goods. Such work is felt to be strictly exceptional; it could not have been done before, and it cannot be postponed. Let it be done in time of need.

A similar reason is sometimes offered by farmers for occasional work on Sunday. Their crops are now and then in danger of being spoiled, unless they are secured at once, and they deem it a reckless waste of property not to "make hay when the sun shines." But the case is not perfectly clear. For it is found safe by many farmers to rest on the Lord's Day, though their crops are sometimes injured by delay in getting them in. Habitual foresight in selecting their time for mowing and reaping enables them to save, in the long run, as much as others save by occasional work on Sunday; and at the end of

twenty years they have harvested no less grain than their freer neighbors.

But whatever may be said in defence of occasional Sunday labor in time of harvest, there are no such reasons for the publication of Sunday newspapers or the running of Sunday trains; nor are there similar reasons for opening public libraries, museums, and art galleries, or providing Sunday excursions on land or water; still less are there equal reasons for the Continental custom of holding state receptions, military reviews, and general elections on that day. No Christian can observe without anxiety the increasing secularization of the Lord's Day, — the tendency to keep open every public resort, and especially the saloon, so that by such kinds of traffic as minister to appetite and self-indulgence, the worship of Mammon may be continued through all the week, and indeed most effectively in that part of it which is consecrated to the highest weal of man.

In favor of Sunday papers, it is argued, that they furnish the people needed instruction, that they are read by those who do not attend public worship, that they occupy the minds of many who read nothing else, that they gratify a mental habit and taste formed by the daily press, and that they cost no more Sunday work than is put into the early Monday papers. But in reply to these statements it may be affirmed, that six days out of seven is enough for the kind of instruction furnished by secular papers; that reading these papers often takes time which would otherwise be given to public worship; that the habit of reading nothing but newspapers ought to be broken as often as once a week; that the Sunday work on Monday papers may itself be wrong, and that, if right, it by no means proves that twice as much labor would be right.

Yet this amount would be necessary, in order to provide for the Sunday issue without omitting that of Monday.

More plausible arguments are alleged in favor of railroad trains on the Lord's Day. They are called for by residents in suburban towns, as the cheapest conveyance to their favorite places of worship. They are sought by dairy-men for the transportation of milk to customers in the city. They are asked to carry the mail and the sick over long routes through all the land, on the plea of necessity or mercy. Compassion to animals on their way to slaughter, is made a reason why the heavy train should be pushed steadily on to its destination. And even an abundant harvest, which brings the railroads more freight than they can handle, becomes an excuse for treating Sunday as any other day. Thus to thousands and tens of thousands a much needed period of rest is lost. Brain and hand are overtaxed and prematurely worn out. We have nothing but praise for works of mercy or necessity at any time. We can prescribe no rules or routine of action by which men can perfectly keep the Lord's Day. It was meant to be a boon to mankind, and love to God and men will do more than anything else to guide one to the right use of it. But this love must not be short-sighted or impatient: it must have regard to the soul as well as to the body and to eternity as well as to time.

Looking at the Sunday use of railroads from this point of view, we are constrained to believe that suburban Christians wrong both themselves and their Lord by going to church in the city, when there are churches of their own faith near where they dwell. As a rule to which there are but few exceptions, they might be more useful if they would work and worship with their neighbors, than they can be by worshipping in the city. And by ceasing to do

the latter many of the suburban trains, as we are credibly informed, would soon be discontinued for want of patronage. If this be the case, the responsibility of Christians is very great, for they inflict a double injury on the employés of the roads, by depriving them on the one hand of needed physical rest, and on the other of the higher blessing of social worship.

The second reason for Sunday trains, namely, the transport of milk to customers in the city, cannot be so easily set aside. Yet if there were a deep conviction in the hearts of the people that secular work on the Lord's Day should be reduced to a *minimum*, both because it is wrong and because it is unprofitable, this business would be greatly reduced; one half of the trains would probably rest, and the dairy-men would set their milk for cream, unless it was required in the city for young children or nursing mothers or persons in sickness. To withhold it from these would be as inconsistent with the spirit of Christ as with the dictates of humanity. But it is probably safe to say that one half of those who are employed in transporting and distributing milk could be relieved of this service on Sunday without loss to the health of the people.

We do not know how many of the through trains could be spared without harm to the people. In so far as the running of them is a work of mercy, it must be pronounced right, but in so far as it is done for the sake of gain, it is a misuse of the Lord's Day. And the same must be said of trains freighted with cattle or sheep. Indeed, it may be questioned whether this business ought not to be restricted to six days in the week, and the wearied animals be allowed to have the benefit of rest and comparative freedom on the seventh. Nothing prevents

this but the greater cost of transportation when such rest is given. But would it not contribute much to the health and comfort of the animals as well as to the health of those who have them in charge? Without being able to prove it, we suspect that greed of gain adopts a short-sighted policy whenever it ignores the rest appointed by God for man and beast.

But what must be thought of Sunday excursions on land or water, and of opening places of amusement on that day? Their advocates insist that they accomplish one of the purposes which the Lord's Day was meant to accomplish; they interrupt the tug of business and provide rest and refreshment to body and mind for many who need them. "Half a loaf is better than no bread;" if men will not rejoice in God, let them rejoice in Nature; if they turn away from spiritual good, let them have physical good. The ocean has lessons for them; so has the landscape, and the flower; and it is wise to make Sunday a holiday if you cannot make it a holy day.

This reasoning is not without force. The people who resort to places of amusement find what they seek. Physical recreation is gained by many at the cost of labor by a few. Bodily health is improved and life itself prolonged. But these are not the highest ends contemplated by the Father of mercies, in giving men one day in seven for Christian joy and service. They are of the earth, and they take account of this life only, while the Lord's Day is from above and has respect to endless life and peace. It is therefore wrong for Christians to encourage any use of this day which makes light of its memorial significance or defeats its supreme object. Yet who can deny that harbor excursions and places of amusement really do this, by tempting men to look upon pleasure as the chief end

of life, and upon earthly good as the one thing desirable? Who, on the other hand, can doubt that the resurrection of Christ is primarily suggestive of victory over death, and then of a better life for his followers in the endless hereafter? It must, therefore, be the duty of those who love him, to use the day which commemorates his entrance on a higher life, in such a manner as to emphasize the value of that higher life, and also express their gratitude to him for making it possible. An out and out wordly use of the day is therefore reprehensible, though secular work ceases. But of course secular work does not cease. The kinds of recreation in view are furnished for a consideration. They cost labor and are paid for as labor. Moreover, it is fair to bear in mind that they face towards the saloon, which is a hundred fold more dangerous to health and virtue than unceasing attention to business. We are therefore constrained to deny that the Lord's Day can be properly observed by making it a holiday.

Again, plausible arguments are brought forward in favor of opening libraries and museums and art galleries on Sunday. Their influence is represented as wholesome and refining. They are attractive to many who shun the worship of God, and, if they do nothing for religion, they do a great deal for mental improvement and good taste. Not a few of those who enjoy them have no other recreation during the week, and must visit these places on Sunday or not all. Moreover, people are often prevented by them from visiting places where evil abounds. A writer speaks of New York in the following terms: "Sunday is a roystering holiday in some of the suburbs, where the masses go, not merely for the fresh air of the country and a decent promenade, as in European coun-

tries, but for a 'good time,' which in this parlance means too much beer. Hoboken, for instance, has a host of minor theatres and dance-houses, which are open Sunday evening." And the same writer is "convinced that the Metropolitan Museum would be thronged during all the day-light hours of Sunday, if the public could get in on that day." There is force in this representation. Visiting libraries, museums, and art-galleries is not the worst possible use of Sunday. But is it the best? Is it a truly Christian use of the day? If it keeps some from the haunts of vice, does it not keep others from the house of God? And it must not be overlooked, that libraries and galleries cannot be opened to the public without attendants, who are thereby deprived of their day of rest; nor must it be forgotten that the work of many laborers closes earlier on Saturday than in any other part of the week, for the very purpose of giving them time to draw books from the public libraries or in other ways prepare for the day of rest. It is also very questionable whether any considerable number of the class which frequents "small theatres and dance-houses," or drinks "too much beer," would be attracted by open libraries, museums, or art-galleries. Possibly a few might be saved from degrading pleasures by this influence, but only a few. A mightier attraction than that of art-galleries is needed to rescue them.

It is not, then precisely a Puritan Sabbath for which we plead, much less is it a Continental Sunday; but it is a day of rest from secular toil for the benefit of the poor and the rich, and especially for the quickening and refreshment of their spiritual nature, — a day of reasonable quiet and hearty thankfulness, when Heaven shall rain its selectest influence on the souls of men.

One other question deserves an answer, namely: *How far may the State properly go in requiring the observance of Sunday?* For the sake of clearness we present our answer to this question in distinct propositions. (1) "That for sanitary and moral reasons, a weekly day of rest from secular toil should be required by the State." For, in the words of Dr. Mark Hopkins, "it is ascertained by adequate induction, through observations and experiments carefully made and long continued, that both men and animals will have better health and live longer, will do more work and do it better, if they rest one day in seven, than if they work continuously. . . . The human constitution and the constitution of society is so pre-conformed to that division and employment of time which the Sabbath contemplates, that neither the end of the individual nor of society can be fully reached except through [the same]." If, then, we assume that the mental and moral *stamina* of the people, together with their average longevity, are dependent on their giving one day in the week to rest from ordinary work, and if we also assume that the State is charged with the protection of natural life and cannot rely upon other means to ensure that rest to the people, it may be under obligation to enforce the needed cessation of labor, on the same principle as quarantine regulations are enforced to prevent the spread of disease. But in this case the prohibition of ordinary work is based on secular, and not on religious grounds, and these grounds should be distinctly specified in the law. For Dr. Hopkins is certainly right in affirming, "that it is not the province of legislation to enforce the Fourth Commandment in its *Godward* aspect, or to promote religion directly, but simply to protect men in their rights under a great provision made by God for their well-being."

(2) "That in a land where most of the people recognize the authority of Christ, the Lord's Day should be the day of rest, since it will be kept by great numbers from a sense of religious duty." Proper respect should be paid to the religious convictions of the people. If there is any one day of the week on which a majority of the people fix their choice by reason of their belief that it is chosen by God, and which will therefore be kept by them without regard to the civil law, that day should be selected by rulers as the day of rest for all, or, at least for all who do not religiously suspend their business on some other day of the week. Men are to be protected in religious worship as a natural right; and the circumstance that a majority of the people believe it their duty to worship God publicly on the first day of the week, makes it wise for legislators to choose that for the rest-day of the masses. Yet if one day in seven is all that can properly be required of the people for rest, and if some of them look upon keeping the last day of the week as a religious duty, it would seem that they ought to be allowed the privilege of secular labor on the first day of the week, provided they do not thereby disturb the worship of others. The consciences of Jews and Sabbatarians are to be respected, though they are in the minority.

(3) "That by selecting any other day, the Government would discriminate against Christians, who are bound in conscience to rest on Sunday, and who could not therefore hold office or perform service for the State if required to work on that day." Christian servants of the State should never be required to perform secular work on the first day of the week, unless it can be shown to their satisfaction that such work is essential to the existence of the State. Hence, public libraries should not be

opened on that day, nor the courts be in session, nor any ordinary business be transacted; for the State cannot do its work in a Christian land by cutting itself off from the service of Christians, or by violating the very freedom which it is one of its duties to protect.

But if a majority of the nation were Jews and Sabbatarians, it would be the duty of legislators to make Saturday the common day of rest. For the language of Roger Williams is not fanatical: "It is the will and command of God, that a permission of the most Paganish, Jewish, Turkish, or Anti-Christian consciences and worships be granted to all men in all nations and countries." But does not the State indorse the worship by protecting the worshipper? By no means, not even the idol-worship of the joss-houses in San Francisco: it simply performs its own duty in conserving the freedom of the people, leaving with every one of them the responsibility of his personal conduct towards God. The words of Roger Williams, already quoted, may be illustrated by a fuller statement from his pen. "The civil magistrate either respecteth that religion and worship which his conscience is persuaded is true, and upon which he ventures his soul, or else that and those which he is persuaded are false. . . . Concerning the first, if that which the magistrate believeth to be true, be true, I say he owes a threefold duty to it: *First*, Approbation and countenance, a reverent esteem and honorable testimony, according to Isaiah xlix., Revelation xxi., with a tender respect of truth and the professors of it. *Secondly*, Personal submission of his own soul to the power of the Lord Jesus in that spiritual government and kingdom, according to Matthew xviii., 1 Cor. v. *Thirdly*, Protec-

tion of such true professors of Christ, whether apart, or met together, as also of their estates, from violence and injury, according to Romans xiii.

"Now secondly, if it be a false religion (unto which the civil magistrate dare not adjoin, yet) he owes: *First*, Permission (for approbation he owes not to what is evil), and this according to Matthew xii. 30, for public peace and quiet's sake. *Secondly*, he owes protection to the persons of his subjects (though of a false worship), that no injury be offered either to the persons or goods of any. Romans xiii."

We notice with pleasure the action of the French Chamber of Deputies in relation to this point, as reported by the "Boston Journal," March 7, 1891: —

"There was recently a very interesting debate on the Sunday labor question in the French Chamber of Deputies, in connection with the 'bill for the regulation of the work of women and children in factories,' adopted by the Senate. One of the clauses sets forth that young persons under eighteen and women of all ages should not be employed on more than six days a week, thus assuring them a rest of one day. M. Freppel and the Comte de Mun brought forward an amendment to the effect that Sunday should be the day selected in all cases and without any exception. The Bishop of Angers argued that as most people rested from their labors on the Sunday, the law would, after all, indorse simply what custom had already appointed. He said that M. Jules Simon and M. Tolain had expressed a similar opinion at the Labor Conference at Berlin, and contended that Parliament ought not to run counter to the line advocated by the French delegates. It was maintained, on the other hand, by M. Ricard, the president of the committee, that although M. Jules Simon had acknowledged the advantages which the choice of one day of rest for all would present, he had added that it would be

difficult to make a hard and fast rule in France. In fact, the declaration of the French delegates at Berlin had been quite different from what it had been represented by M. Freppel to be. Finally the amendment was rejected by 247 votes to 188, and the clause in question was afterward adopted by a large majority."

It will be observed that the view of the French Chamber as to what is expedient for the State to require, agrees with our position as to what the State *can* require, without violating the great principle of liberty in matters of religion by its treatment of those who believe they are under religious obligation to abstain from secular work on some other day of the week than Sunday. But the French Chamber of Deputies might have made Sunday the rest-day for all the people (as well as for women and children) who do not rest from labor on any other day of the week as a religious duty. And such a law would probably tend to effect a complete cessation of industrial pursuits on the first day of the week. But it would not prevent the people from making it a holiday.

The statutes of Massachusetts forbid the people to do "any manner of labor, business, or work, except works of necessity and charity," or to "be present at any dancing or public diversion, show, or entertainment," or to "take part in any sport, game, or play," or to "travel, except from necessity or charity," on the Lord's Day; but in some respects these statutes are not carefully enforced. This is specially true of the part which forbids "travel, except from necessity or charity," unless we give a very large meaning to the word "charity," or a very narrow sense to the word "travel." Think of the numbers who

crowd the cars running between a large city and the suburban towns. Is it not "travel" to go several miles to church in cars propelled by steam or electricity, or drawn by horses? Possibly not, in the meaning of the statutes. But such transportation is scarcely a work of necessity or charity.

ON DIVORCE ACCORDING TO THE NEW TESTAMENT.

IN Matthew xix. 3–9, this narrative may be found: —

"And there came unto him Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery."

I. According to the teaching of our Lord in this place:

1. *Husband and Wife are One Flesh.* — Christ goes back to the origin of the human race, and makes his appeal to the first and second chapters of Genesis. In the former it is said, "So God created man in his own image, in the image of God created he him, male and female created he them;" and in the latter, "This is now bone of my

bones and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother and cleave unto his wife, and they shall be one flesh." Instead of, "*they* shall be one flesh," the Greek translation, which was in use at the time of Christ, had the words "the *two* shall be one flesh;" and our Saviour adopts this version as expressing the mind of God and the sense of the original, adding for himself, by way of emphatic repetition, "So that they are no longer two, but one flesh." It would have been difficult for him to assert in stronger language the unity of husband and wife. They are members of each other. The union between them is closer than that between parents and children. They are not their own but belong to each other, and constitute one conjugal body. "He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord the church." Making all proper allowance for the rhetorical character of these expressions, it is yet manifest that no earthly union is represented by the sacred writers as so intimate and indissoluble as the one formed by marriage. And it is also manifest that this union, though presupposing mutual love and sympathy, has respect at the same time to the body, the family, and the manifold relations of the present life. The word "flesh," so often used to designate the human personality, is itself an evidence of this; for it points to the outward, visible, temporal side of our being, and prepares us for the doctrine of Christ, that the marriage union is forever terminated by death. "In the resurrection they neither marry nor are given in marriage, but are as the angels of God." It also furnishes, in advance, a strong argument against admitting a want of love, of

congeniality in temper, or of spiritual affinity, to be a valid reason for divorce. Death is the only natural limit of a union by which two persons become one flesh.

2. *Marriage is a Divine Institution.* — It was God who, in the beginning, "made them male and female," and united one man with one woman in marriage. This was regarded by our Saviour as the model marriage, indicative of the divine will. He teaches that the union of our first parents in Eden was God's act, and normal for the race to the end of time. Especially does he call attention to the divine origin of marriage as a reason why man should not annul it. "What therefore God hath joined together, let not man put asunder." The contrast is here between divine authority and human; man is not to annul the ordinance of God. For the word "man" is here used in its broad, generic sense, in contrast with the word "God." No other explanation of the passage is admissible. It must therefore be the duty of legislators to aim at bringing the laws of the land on this subject into harmony with the principles laid down in the sacred record.

3. *God authorizes Divorce in case of Adultery.* — On two occasions out of three, in which Jesus condemned the Jewish practice as sinful, he excepts the putting away of a wife because of fornication. To explain this solitary exception, it has been said that "the nuptial tie is sundered by the adulterous infidelity of either party," that it is "a crime which, by a single act, sunders the conjugal tie," and that it "is less a *ground* of separation than separation itself." But there are weighty objections to such a theory. For, if conjugal unfaithfulness actually sunders the nuptial tie, the innocent party has no right to forgive the guilty or permit the union to continue a day. Re-marriage is indispensable, if the parties do not

separate. Besides, the language of Christ is a permission of divorce *because* of fornication, which makes this crime a sufficient reason for divorce, but not an actual dissolution of the marriage union. And, lastly, there are many passages of the Old Testament in which God addresses his people as an adulterous wife, which he still recognizes as his own, and strives to recover from idolatry. Hence, it is more correct to say that this crime is one which inflicts so deep a wound on the innocent party, and violates so utterly the substance of conjugal duty, that it is esteemed by God a valid ground for divorce, whenever this is sought by the unoffending husband or wife. Adultery is a crime for which divorce is a part of the penalty.

But are there not other crimes which trample on the conjugal relation and the nature of marriage as ruthlessly as fornication? And, if so, may they not also be safely pronounced valid reasons for divorce? May it not be presumed that Christ mentioned fornication as a specimen of the sins which justify the proper authorities in sundering the nuptial tie? In answer to these questions it may be said that the crimes referred to in Leviticus xx. 13, 15, 16 (sodomy and bestiality), are allied to the one named by Jesus Christ, and that those guilty of them were sentenced by the law of Moses to the same punishment, — death. Moreover, as rare and monstrous offences, it was perhaps less natural or necessary to mention them. Hence as fornication includes the crimes of adultery and incest, it may possibly be understood to comprehend in the brief statement of Christ, the more repulsive and abominable offences to which reference has been made. But beyond this, it is unsafe to go. The language of Jesus makes a definite exception, and just principles of interpretation forbid us to treat a definite crime as a mere sample of

those which justify divorce. Especially does the manifest aim of his language forbid us to associate inferior crimes with the one specified by him, pronouncing them also to be a warrant for that which he declares to be warranted by the higher crime only.

II. But did not God permit divorce among the Jews for other causes than the one named by Christ? So the Pharisees believed. For when Christ had reminded them of the original institution and true nature of marriage, representing it as the closest possible union of one man and one woman for this life, they replied: "Why then did Moses command to give her a writing of divorcement and put her away?" And Jesus responded: "Moses, for your hardness of heart suffered you to put away your wives: but from the beginning it was not so." These words cast a flood of light upon the Mosaic economy, and upon the divine method of educating and restoring man to virtue. The passage referred to by the Pharisees and explained by Christ is comprised in the first four verses of the twenty-fourth chapter of Deuteronomy. And it certainly presupposes the practice of divorce among the Jews for other causes than fornication. But it does not say a word in commendation of that practice; it only declares that if a husband puts away his wife, and she is united in marriage with another man, her former husband can never take her again to himself. For him at least she has been defiled. Practically, therefore, a husband must look upon his act in giving a bill of divorce as irrevocable. Hence, this provision of the law was a check on the caprice of man. It compelled him to weigh the consequences of his proposed act, and taught him to respect the marriage covenant. "Moses *suffered* you to put away your wives;" he did not command it, did not

speak of it as right or necessary or commendable, did not encourage or facilitate it in the least; he merely assumed the existence of this practice, and, by regulating, suffered it. And the reason for not forbidding it was the wickedness of the people. They were too gross and stubborn to bear the restraint. They would have trampled on the prohibition, and by so doing decreased their respect for the law; for actual disobedience to any rightful authority at one point, weakens the force of that authority at every point. Hence it is sometimes better for a government not to forbid an evil practice among the people, than to prohibit the practice and allow its law to be broken with impunity. Legislation is apt to be useless when it is far in advance of the public conscience. For the language about divorce in the twenty-fourth chapter of Deuteronomy must be taken as a part of a civil code, to be enforced by the power of the State. As such it was adapted to the moral condition of the people. If it forbore to reassert the original law of marriage and divorce, it was because the nation would not bear it. And the same may possibly be true of many nations at the present day; the public conscience may be so dull or perverse, and the public depravity so great, as to require permission of divorce for more causes than one. But any deviation from the divine law, as expounded by Christ, can have but one excuse, the wickedness of the people: and the force of this excuse, however legitimate in the sphere of a government founded on the will of the people, should not be suffered to lower the standard of morality in the churches of Christ. Nothing can be more dangerous to the interests of true religion, than the habit of regarding everything as right which is tolerated by the laws of the land. No thoughtful man will say

that Mormonism or Roman Catholicism is right, because the State is right in tolerating religious opinions such as these. The State cannot do everything desirable. The standard of life for the servants of Christ must always be higher than the standard enforced by the State.

Such then is the conclusion which we have reached by a careful review of Christ's language concerning divorce. There is but one valid ground for it in the sight of God, namely fornication. Other crimes may justify a separation from bed and board, but not a full divorce, authorizing another marriage before the death of one of the parties.

III. But does not Paul recognize a second ground for divorce? At least, in the case of a Christian who has a heathen husband or wife? Many affirm that he does; and they find the evidence of this in the seventh chapter of his first Epistle to the Corinthians. The tenth and eleventh verses read: "And unto the married I command, — not I, but the Lord, — that a wife depart not from her husband: but even if she depart, let her remain unmarried, or be reconciled to her husband; and let not a husband put away a wife." The reference here is to the duty of husband and wife when both are Christians, and it repeats substantially the teaching of Christ. In such a case the Lord's authority must be acknowledged by both parties, and nothing further need be said. But the apostle then proceeds as follows: "To the rest say I, not the Lord: If any brother has an unbelieving wife, and she also be pleased to dwell with him, let him not put her away; and a wife who has an unbelieving husband, and he also be pleased to dwell with her, let her not put him away." Thus far the apostle's language, though treating of a special case, not mentioned by

Christ, is in perfect accord with his teaching. Christianity pronounces the marriage relation sacred, even when one of the parties is an unbeliever, and forbids the believing party to disturb that relation. "For the unbelieving husband is hallowed in the wife, and the unbelieving wife is hallowed in the brother; else were your children unclean, but now are they holy." That is, the relation between husband and wife is as pure and indissoluble as that between parents and children. Then comes the sentence which is supposed to specify a second ground for divorce. "But if the unbelieving depart, let him depart; the brother or sister is not enslaved in such cases; but God has called us in peace. For what knowest thou, O wife, whether thou shalt save thy husband? or what knowest thou, O husband, whether thou shalt save thy wife?"

The case in the apostle's mind appears to have been essentially this. A heathen wife becomes a Christian, while her husband continues attached to idolatry, and perhaps insists upon her performing with him the rites of pagan worship. Thus, at a later period, Bona of Carthage was dragged by her husband to a heathen altar and, while others held her hands, was forced to offer sacrifice, though protesting that she had no part in the act. The condition of such a wife at home was liable to be still more trying. The kitchen hearth was consecrated to false gods. Hard by it stood the images of the Lares, and upon it burned the sacred lamp. The wife would be expected to offer incense and libations to these household divinities, and might be subjected to great indignities and cruelty if she refused. But refuse she must, if an earnest Christian, for under the influence of her pure faith idolatry was looked upon with horror.

Suppose, then, that the heathen husband declares his purpose to forsake his wife, and the only way to prevent this desertion is for her to submit to his demands in the sphere of religion. To retain him she must encounter spiritual bondage. But this course was likely to prove vexatious, irritating, and destructive of peace. The pagan husband would be suspicious and disposed to insist upon much that would torture the conscience of his Christian wife, and the Christian wife would be profoundly troubled by every act which seemed to her an endorsement of idol-worship. Paul therefore, in reply to a request for instruction on this point, says to the Corinthians, "If the unbelieving is seeking to depart, let him depart." "Do not oppose separation, if it is sought by a heathen companion and will be conducive to peace." The believer is not a bondslave to the marriage state, nor required to sacrifice self-respect and domestic quiet for the purpose of winning an unbelieving husband to the truth. "The chance of converting a heathen partner is too remote to justify the breach of harmony which such conduct would occasion." (Stanley). "Let him depart."

But what does this signify? Not that she is relieved by the departure of her unbelieving companion from conjugal obligation, and at liberty to contract another marriage. For the word "depart" is the same which is used in the eleventh verse: "But unto the married I command — not I, but the Lord — that a wife 'depart' not from her husband; but even if she 'depart,' let her remain unmarried, or be reconciled to her husband." He is still her husband, and she has no right to contract a second marriage. So in case the unbelieving husband departs, he is still the husband of his deserted wife, and she is the wife of her deserting husband. It is but a

separation from bed and board, not a full and final divorce. The irate and departing husband may be at length converted, and return to his faithful wife. Or he may take another wife and by this fatal breach of conjugal fidelity give his former and real wife ground for seeking complete divorce. But in itself his desertion of the Christian wife would not be ground for an irrevocable separation; would not sunder the marriage tie, and render her competent to become the wife of another man; much less would it authorize him to become the husband of another woman.

Thus the teaching of Paul does not add a second ground of divorce to the one admitted by the Lord Jesus. For, as you will recollect, our Saviour appears to have regarded a woman who was divorced for any cause, save one, as guilty of adultery if she married again, and to have deemed her husband as particularly culpable for putting her away, because he thereby led her to commit adultery by a second marriage. It was not therefore the hardship of the separation, but the guilt of the remarriage, which was emphasized by him. If, then, the apostle merely directs the Christian consort, in certain circumstances, to acquiesce in a "separation from bed and board," his words are perfectly compatible with those of his Master; but if he directs the believer to acquiesce in a complete separation which is regarded as authorizing the deserted party to marry again, even while the heathen deserter remains unmarried and chaste, his words do not agree with the most obvious meaning of the Lord's.

Moreover, the correct interpretation of the apostle's words in this place shows the agreement between his language here and elsewhere. For in the thirty-ninth verse of this chapter it is said: "A wife is bound as long

as her husband lives; but if the husband dies, she is free to be married to whom she will, only in the Lord." And in the Epistle to the Romans he repeats the same thought: "For the married woman is bound by law to her living husband; but if the husband dies, she is free from the law of the husband. So then, if, while the husband lives, she become another man's, she shall be called an adulteress; but if the husband die, she is free from the law, so that she is not an adulteress, though she become another man's."

Now in both these passages, agreeably to the doctrine of Christ, death is spoken of as severing the conjugal bond, and nothing else is mentioned as doing this. But if wilful desertion by a heathen partner severed it, there must have been numerous instances of the sort, and some notice of them might naturally be expected in more places than one.

We conclude, therefore, that the language of Paul in 1 Cor. vii. 15, 16 justifies a husband or wife in sometimes asking for a bill of separation from bed and board on account of wilful desertion by the other party, but not in asking for a bill of divorce severing the bond of matrimony and qualifying the innocent party for renewed wedlock. The language of our Saviour is so clear and explicit in declaring adultery to be the only crime which authorizes divorce from the marriage bond valid in the sight of God, and the language of Paul is so perfectly accounted for by supposing him to speak of permanent separation merely, that we are unable to reach any other conclusion. And this conclusion ought to regulate our conduct; for in such a case we are bound to follow the clearest light and strongest evidence which is afforded by the sacred oracles. The duty of Christians to obey the will of Christ is im-

perative; and we are satisfied that his will is clearly expressed, that the language of his apostle agrees with the literal sense of his own, and that Christian churches are required by their allegiance to him to treat all divorces for other causes than fornication as null and void, the parties in such cases being still, before God, husband and wife, so that re-marriage is sinful.

IV. But does not the language of Paul to Timothy, requiring that a bishop should be the "husband of one wife" and an aged widow, to be enrolled, "wife of one husband," imply that there were members in the churches who could not be thus described? We think it does. What then did the apostle mean by "husband of one wife," and "wife of one husband"? Evidently, as all interpreters agree, husband of no more than one wife, and wife of no more than one husband. But does he refer to what they now were, to their present family relations, or to what they had been in the past? Certainly, to the latter; for a widow has no husband, and a bishop might surely have no wife, at the time when he was appointed to office. The expression must then be retrospective. Can we then suppose that Paul here condemns a man who has taken a second wife after the death of his first, as unworthy of being made pastor of a Christian Church? I believe not, though many distinguished scholars favor this interpretation. For it seems to me impossible to suppose that the same apostle would teach in his epistle to the Romans that "a wife is loosed from the law of her husband if he be dead, so that she is not an adulteress, though she become another man's wife," and in his epistle to the Corinthians, that "a wife is bound as long as her husband liveth, but if the husband die, she is free to be married to whom she will, only in the Lord," and in his

first epistle to Timothy, that he "desired to have the younger widows marry, bear children, and rule the household," and in spite of all this would forbid a widow who had been married to a second husband after the death of the first, to be enrolled with those whose age and usefulness entitled them to special consideration. Nor is it very credible that Paul would have treated a man's taking a second wife after the death of a first, as disqualifying him for the pastoral office. It is necessary therefore to suppose that he would exclude from the pastorate such men as had married a second wife, while the first was still living, though perhaps divorced for reasons not recognized by Christ as valid. At that time there were not a few cases of the kind in every considerable town. Divorces were frequent in the pagan world. The life of families was desecrated by them. Hatred and reproach often followed in their train. Children were left to the care of but a single parent, instead of having the benefit of nurture and training under both. And evils too complicated and far-reaching to be adequately portrayed followed the violation of divine order in the family.

The following propositions sum up the results of our study on this subject: —

1. According to the New Testament there is but one proper ground for divorce, namely, fornication or adultery, together with certain monstrous crimes of a similar nature. But while the sin of fornication, as thus explained, authorizes, it does not require the innocent party to seek a dissolution of the marriage contract. A faithful husband or wife is at liberty to forgive an unfaithful companion, and when there is clear evidence of repentance this should often be done.

2. Christian churches ought to recognize in their disci-

pline no other cause of divorce as sufficient. In this matter they cannot take counsel of the civil law, but must cheerfully sustain the divine code. And in order to do this effectively they will find it necessary to treat those who have been divorced for any other cause as ineligible to marriage.

3. Separation from bed and board may properly be granted to the innocent party, when the other is guilty of wilful desertion or of other crimes tantamount to desertion. The parties, however, are still held by the nuptial tie, and cannot, so long as both live, be married to others without sin.

But it is one thing to ascertain the law of Christ respecting divorce, and to regulate our conduct in marriage by that law, and quite another thing to ascertain the duty of those who have broken the law in question by polygamy or re-marriage. For example, heathen marriages are valid; for they are treated as such by the New Testament. The bond of matrimony does not owe its sacredness to any legal form or religious ceremony. It exists and is binding wherever the parties are united as husband and wife, according to the usages of the people with whom they dwell. But it is null when either of the parties is, for any sufficient reason, incapable of marriage, and one such reason is when either of them is married already. In polygamy, the first union only is marriage by the higher law, the divine standard of morals; for that union renders the husband incompetent to enter into wedlock with another person. His duty to the first wife is exclusive; the two are one flesh, the husband belonging to the wife and the wife to the husband, in such a sense that conjugal union with a second wife is impossible. After visiting Salt Lake City many years

ago, when Mormon polygamy was at its height, Mr. Bowles wrote as follows ("Across the Continent," p. 115): "The first wife is generally the recognized one of society, and frequently assumes contempt for the others, regarding them as concubines, not as wives. But it is a dreadful state of society to any one of fine feelings and true instincts; it robs married life of all its sweet sentiment and companionship; and while it degrades woman, it brutalizes man, teaching him to despise and domineer over his wives, — over all women."

It is then evident that in a state of polygamy women have some apprehension of their true relation to the man with whom they are living. The first wife, unless ignorant and stupid, must feel that she is entitled to a divorce when her husband takes a second wife. But where polygamy is tolerated she may not be able to obtain this divorce; and if it is possible for her to obtain it, she may have many reasons for not insisting upon her rights in the case. Among these may be named a sincere attachment to her unfaithful husband and a tender love for their children. For she may see that divorce will involve separation from these children, or a burden of responsibility for their support which she is unable to bear. Thus the evils of her present lot may seem to her more tolerable than those which might follow divorce. And if a Mormon wife connects with the idea of divorce a loss of future blessedness, which she is taught to believe depends on her conjugal union with a Latter-Day Saint, it is almost certain that she would shrink from any legal separation from her husband, however irksome her union with him had become.

But what ought to be done in such a case? The polygamist husband is under obligation to cease his unchris-

tian intercourse with the women whom he could not truly marry, but at the same time treat them and their children by him with as much respect and kindness as he would if his past connection with them had been right and pleasing to God. This seems to be the most that he can properly do, and the least which the golden rule will suffer him to do. And we understand that the present laws of the United States require this of Mormon polygamists. They are forbidden to maintain conjugal relations with any but the first wife, yet, in view of all the circumstances, their other wives are to be suitably provided for, and their children by them, recognized as legitimate.

The question under consideration presents itself to every missionary who labors for a people addicted to polygamy. What shall a converted polygamist be taught to do with his many wives and children? Shall he treat all the wives alike and their children as of equal rank? Shall he treat all but the first wife as concubines and their children as illegitimate? Or shall he treat all the children as legitimate and equal, though he refrains from conjugal intercourse with any of his wives, except the one first taken? The last course has been generally followed by heathen converts under the instruction of Protestant missionaries, though some of these converts, while living in other respects a Christian life, have declined to make so radical a change in their families, believing that they ought to treat all their wives alike, and on this account have not been received to church membership. There is doubtless some degree of hardship involved in the change required, but it is probably safer than the continuance of polygamy, and none too emphatic a protest against a sinful custom.

Again, it sometimes happens in parts of our own land where no one justifies polygamy, that a wife obtains a legal divorce from her husband on the charge of cruelty or desertion, and is subsequently married to another man. In doing this she may be only concerned for her own good name and indifferent to the divine will, or she may assume that the civil law agrees with the law of God and shows her what is right in the case. Perhaps she has lived several years with the second husband and has borne him children, though she had none by her former husband. Is it not easy to see that, while she erred in seeking a full divorce from her first husband and in marrying the second, she cannot correct that error without doing more harm than good to those intimately concerned? Hence most persons would probably say at once: she is under no moral obligation to return to her first husband. Possibly the civil law would be broken by her doing so. The path of duty is not then perfectly clear. But the whole community has a deep interest in preserving the sanctity of marriage, and may know that divorce for any but the highest reason will prove a far-reaching evil. The question of duty must be answered from a point of view which embraces the widest range of consequences. Is it safe to hold that an improper marriage may be consummated and ratified by the birth of children? Are there not in a majority of cases children by the first husband as well as by the second? And is not the influence of a bad precedent likely to produce more evil in the end than would be involved in breaking up the second connection, and resuming, if possible, the first?

In reflecting upon such violations of the Christian rule for divorce as admit of no remedy without serious evil to

some of the parties concerned, great perplexity arises, and we are impressed with the truth of the old proverb, that "An ounce of prevention is worth more than a pound of cure." We are also made to feel the importance of bringing the civil law into accord with the law of Christ. But the wickedness of the people sometimes forbids this. And "in all cases where the political regulation admits practices at war with God's regulations for piety, the duty of every good man is, never to avail himself of the political license, but live up to the higher law, and thus put as much virtue into the political constitution as possible" (Lawrence Hickok).

According to the report of Commissioner Wright, the number of divorces annually granted in the United States is greater than that in all the rest of the Christian world, Protestant, Catholic, and Greek.

"Statistics are presented in the Report from all of Christian Europe, except Spain, Portugal, and Greece, and indicate about twenty thousand divorces and separations each year. Australia has probably less than one hundred; Canada has twelve; and a few hundred would almost certainly include all that are granted in Central and South America; twenty-one thousand would be an outside estimate of the annual number of divorces and separations in the Christian world, exclusive of the United States; and in this country there were in 1885 over twenty-three thousand" (W. F. Willcox in "The Independent").

The laws of Massachusetts provide that —

"a divorce from bed and board may be decreed for extreme cruelty, utter desertion, gross and confirmed habits of intemperance contracted after marriage, or cruel and abusive treatment of either of the parties; and on the libel of the wife,

when the husband, being of sufficient ability, grossly or wantonly and cruelly refuses and neglects to provide suitable maintenance for her."

This provision agrees with the divine law. It makes no attempt to sever the nuptial tie; the parties are at liberty to resume their conjugal duties at any time, and reformation will sometimes ensue. But the further enactment, that "when the parties have lived separately for five consecutive years next after the decree, a divorce from the bonds of matrimony may be decreed," does not represent the divine standard of morality, and cannot be made a rule of discipline for Christian churches. Other States have similar laws, but not the same.

From the statistics already given and the laws concerning divorce in the several States, we are forced to believe that the blessings of home life are in serious peril, because of the ease and frequency with which the marriage bond is legally severed. What, then, can be done to escape the peril? How may the frequency of divorce be lessened and the full blessings of home be secured? A partial answer to these questions will be suggested by certain things which facilitate divorce and account in some measure for its frequency.

One of these things is a lack of uniformity in State laws respecting divorce. With present means of travel the whole country is practically one. Thousands of families remove every year from one State to another. Changes of residence are so easily made from the East to the West that they attract little attention; hence it is almost useless to guard the sanctity of marriage by careful legislation in one part of the country if it is not thus guarded in the other parts. An effort should, therefore, be made to secure agreement in the laws of all the

States as to marriage and divorce; and the reasons for substantial agreement are so obvious that such an effort, though hindered by many causes, ought to be successful in the end.

Another thing which contributes to the frequency of divorce is bad legislation on the subject. Such legislation appears in at least three particulars: the list of valid grounds for divorce is made to embrace too many offences; the legal process for obtaining divorce is made too easy and rapid; and the penalty imposed on the wrong-doer is made too light. These particulars are illustrated with great fulness and force in the late President Woolsey's work on "Divorce and Divorce Legislation." Something has been done in a few of the States to improve their divorce laws since that book was published; but far more remains to be done, and the earnest friends of home life should seize every favorable opportunity to seek further changes conducive to the stability of marriage. The legal standard may never be raised to that of the New Testament, but it may be made to approach it more nearly than it now does.

Yet neither the contradictory nor the unwise legislation of the States on divorce is the principal cause of its frequency; for, in general, the will of the people is expressed by the laws. Not always, indeed, the will of the whole people or even of a majority; for only a few questions are of a controlling interest at elections; but the will of such a part of the people as press their wishes on the attention of legislators. If, then, the laws concerning divorce are unsatisfactory, it must be because the people have been too indifferent to make their will understood, or because they have approved the laws in question. In either case, it is the minds and hearts of the people that

must be reached in order to remedy the evils of divorce; for their influence will operate directly in social life and mediately in legislative halls and courts of justice.

Divorce is sought in a majority of instances by wives. Is it because they are more exacting than is proper, or because their husbands are less gentle and faithful than should be expected? There is often without doubt more or less of misconception and evil-surmising on both sides, but it is scarcely possible to exonerate men from the charge of falling below the standard of duty in conjugal life more frequently than women. There are at least three ways in which husbands of upright purpose are liable to disappoint the just expectations of their wives: *first*, by neglecting to continue through life the expressions of respect and affection which they gave so freely in their early love; *secondly*, by withholding from them a knowledge of their financial condition, and a liberal share of their income, for independent use; and *thirdly*, by failing to give a most tender and unselfish consideration to everything which concerns maternity. Marriage would rarely prove a burden to wives, if husbands did not thus withdraw from them the loving confidence which has been promised and which they have a right to expect,— a confidence which would do more than wealth to fill their hearts with contentment.

It must also be admitted that the method of conducting business by means of runners, the multiplication of clubs in our cities and villages, and the diffusion of certain theories concerning economic and social improvement, are unfavorable to the permanency of marriage. The evils of frequent divorce are not, therefore, likely to be even diminished, not to say removed, without wise and persistent effort. They will continue and perhaps increase, unless

the reason and conscience of the people can be directed to them and roused to action. Men and women of all ranks must be made to understand the value of home and the evils which threaten it. Their minds must be impressed with the truth that children need the influence of both parents, father and mother, for their proper training, and their hearts must be filled with the conviction that the advantages of wealth or social position are less than nothing when compared with the blessing of an upright and united family.

In a word, the advocates of divorce reform must show the people the urgent need of it. And in doing this parents, ministers, teachers, judges, legislators, and philanthropists should unite. There is no reason why all who honor marriage and love virtue should not join hands in promoting this reform. But it is specially important for ministers of the gospel to study it from the highest point of view, the law of Christ, and to seek for legislation as nearly in accord with that law as the hardness of the people's heart will bear. Their influence within the limits of church life would be much increased, if they could by further inquiry agree upon the meaning of Paul in 1 Cor. vii. 15. For, in that case, Christians of every name would soon accept the apostle's rule, whether it was understood to authorize full divorce or mere separation on account of desertion. And if true Christians were of one heart and mind in making "fornication" the only ground of divorce, their influence would be greatly increased.

It is the duty of ministers and churches to see that the law of Christ on this subject is clearly understood. Let the truth be plainly taught, and the friends of Christ will not be slow to receive it. Scandals will be prevented. Those who reverence the Master will not commit them-

selves to a course which his words pronounce criminal. They will not venture on a life of doubtful morality. Then may we hope that marriage will at length be treated as sacred, even by those who do not bow to the authority of Christ. Then may we hope that the closest earthly fellowship, ordained from the beginning for man by his Maker, and recognized as a symbol of the Saviour's union with his people, will be consecrated afresh in the eyes of men, and prove a source of immeasurable good to the race. Then may we hope that mutual love, founded on esteem, will more uniformly precede this life-long fellowship, and becoming deeper and purer with every passing year, distil its precious influence upon the spirit of childhood and youth, making the family home the sweetest spot on earth — a school of virtue and a type of heaven.

THE DOCTRINE OF THE HIGHER CHRISTIAN LIFE EXAMINED.

Introductory.

IN undertaking a comparison of the doctrine of "The Higher Christian Life," as it is sometimes called, with the teachings of the Word of God, the writer is deeply sensible of many perils lying in his way; for such a comparison must involve a certain amount of controversy, and controversy is very apt to lead those who engage in it to adopt partial views of truth. Moreover, this peril is not confined to those who engage in the discussion; it extends to all who take a lively interest in the question, and can only be shunned by constant watchfulness and supreme love of the truth. Hence the writer is extremely anxious to treat the subject in such a manner that those who agree with him may have their sense of obligation to live a holy life, and their hope of rapid growth in grace strengthened, while those who disagree with him may be profited in some way rather than irritated and injured. The task is plainly a difficult one, but by the blessing of God it may perhaps be accomplished.

But why should this task be undertaken at all? For two reasons. *First*, the question at issue between those who advocate the doctrine of "the higher life," and those who reject it, is one of great practical importance. This

might be said of almost every question which relates to the substance of Christian truth; but it can be affirmed with special emphasis of the one now under consideration, for its bearing on religious character and life is both direct and powerful. The type of piety exhibited by those who receive the doctrine may be easily distinguished from the type of piety seen in earnest Christians who reject it; and the connection between doctrine and life, in both cases, is very manifest. This, then, is one reason for the present discussion; the question at issue is of great practical moment. And, *second*, there are many sincere Christians whose minds are perplexed on this subject. Desirous of ascertaining, if possible, whether the doctrine in question is true or false, they wish to have it carefully examined in the light of God's Word, in order that, if found to be true, they may receive it, and, if false, reject it. The prospect of doing something to satisfy the desire of these brethren, by removing doubt and perplexity from their minds, is a strong and prevailing reason for attempting to compare the doctrine of "the higher life" with the language of the Sacred Oracles. Even partial success in such an undertaking would be a great reward. To these reasons may properly be added the remark that religious discussion, with all its perils, is not only serviceable in defending the truth, but also conducive to a better knowledge of the truth itself. Its effect in the latter direction is often remote, but generally certain.

Points of Agreement.

Before describing those features of the doctrine of "the higher life" from which the writer feels himself compelled to dissent, it will be proper to mention a few points

of agreement between that doctrine and his own, that the reader may be in possession of the whole subject, and be able to estimate correctly the divergence of the former view from the latter. And, *first*, the piety of many persons who must be esteemed Christians is mournfully defective. Their faith in the promises of God is weak, their hope of eternal life faint, and their love to the souls of men inoperative. They make no visible progress in the divine life. They give no evidence, by word or deed, that "the joy of the Lord is their strength," or that "the kingdom of God," as known by them, "is righteousness, and peace, and joy in the Holy Ghost." After years of connection with the Church, they remain babes in Christ, having little more strength than when they first tasted the good word of God, and the powers of the world to come. Thus they appear to be like the Hebrew Christians, who were still ignorant and immature when they ought to have been already well instructed and able to distinguish the truth from error (Heb. v. 12–14). It is and must be for a lamentation, that so many of the Lord's redeemed ones know so little in the present life, of the exceeding riches of his grace toward them that believe. This course of thought anticipates a *second* point of agreement, — namely, that the experience of Christians, immediately after conversion, is not the highest which they should expect in this life. However sweet and joyous it may be, this experience is the sparkling brook rather than the mighty river; and every affluent from the hills of providence on the one hand, or of grace on the other, should increase its volume and power. The work of renewal is only begun, not finished, by regeneration. This is the doctrine of the Bible, as well as of nature; and therefore every Christian should expect to

"grow in the grace and knowledge of Christ" until the hour of his death. But many do not look or seek for this. Many live as if they supposed the work of sanctification to be carried as far, at the moment of the new birth, as it will ever be carried on the shores of time. Such a view, it is almost needless to repeat, has no support in the Word of God, and no analogy in the constitution and course of nature. It cannot, therefore, be deprecated and opposed too heartily. A *third* point of agreement may be found in the belief that sanctification is wrought by the Spirit of God. As he regenerates the soul by imparting to it a holy disposition, so he carries on the work thus begun by increasing the power of that disposition, and subduing the evil tendencies which oppose it. Hence love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance, are said to be the fruit of the Spirit. Hence also it is said that the Spirit is opposed to the flesh, and the flesh to the Spirit. Turning away, then, from the question of means and modes, it is important to observe that those who accept the doctrine of "the higher life" agree with those who reject it, in ascribing the work of sanctification to the Holy Spirit. A *fourth* point of agreement may be discovered in the belief that sanctification is complete before the soul enters Paradise. No relish for evil, no selfish or sinful desire, will pollute the spirit when it bids adieu to the present state, and enters into rest. Yet the agreement in this fourth particular may not be perfect. Christians who profess to enjoy "the higher life" commonly hold that sanctification is completed in every case before the moment of death, while many others believe that it is completed in the very article of death, — a difference of much greater importance than it seems to

be at first sight. In his works, vol. vi. pp. 531, 532, Mr. Wesley thus speaks of Christian perfection: "I believe this perfection is always wrought in the soul by a simple act of faith; consequently in an instant. But I believe [in] a gradual work, both preceding and following that instant. As to the time, I believe this instant generally is the instant of death, the moment before the soul leaves the body. But I believe it may be ten, twenty, or forty years before." Probably he intended to explain the words, "instant of death," by the words, "moment before the soul leaves the body."

Points of Difference.

Having noticed a few points in which the writer agrees substantially with those who teach the doctrine of "the higher life," it is now desirable to fix attention on the two great features of this doctrine which seem to him unscriptural and dangerous. The *first* feature is its division of Christians into two distinct classes; one embracing the few believers in Christ who have experienced a second spiritual change, subsequent and analogous to their regeneration, but raising them to a definitely higher plane of holy living; and the other embracing the many believers in Christ who have not experienced this change, but remain on the lower plane of ordinary Christian life. And the *second* feature is its estimate or account of the moral state of those embraced in the former class; for it assigns to them a degree of faith and devotion which is described now as "Christian perfection," then as "entire consecration," now as "perfect trust," and then as "perfect love," but always as something which separates them by a vast interval from Christians who still mourn over

the weakness of their faith, and plead with God for the pardon of their daily sins.

Objection and Reply.

These are the two distinctive features of the doctrine, and therefore it is necessary to compare them with the representations of Christian life in the New Testament. If they agree with those representations, it is the duty of every Christian to accept them; if they do not, it is equally the duty of every one to reject them. But at this point a difficulty is sometimes met. Must not experience, it is asked, count for something in the interpretation of Scripture? If an affirmative answer must be given to this question, can any one who has not experienced the blessing of entire sanctification be supposed to understand the Bible, if it speaks of this blessing? and is it not the duty of those who have not attained "the higher life," to take the testimony of those who have, as to the reality and perfection of it? To meet the difficulty thus suggested, it may be said, *first*, that spiritual discernment is possessed in some degree by all who have been created anew in Christ Jesus; *secondly*, that the writings of the New Testament were nearly all addressed to ordinary instead of eminent Christians, and were adapted to their spiritual state; *thirdly*, that the Bereans, though recently converted, were praised by Luke for testing the doctrine of an apostle by comparing it with the ancient Scriptures; *fourthly*, that the history of our religion proves it to be the duty of every believer to study the Sacred Oracles for himself, with a confident hope, that, doing this in a right spirit and with proper care, he will learn the truth; *fifthly*, that it is quite as

easy for a good man to interpret the Word of God as to interpret his own experience, to determine the sense of inspired language as to determine the degree of holiness in his own heart; and, finally, that nearly all religious enthusiasts and fanatics plead in their defence an inward light or experience which enables them to find in the Scriptures truth hidden from others. It does not, then, savor of arrogance for any honest believer in Christ to test the doctrines which he is asked to receive, by placing them side by side with the Word of God.

Division into Two Classes.

STATEMENT OF THE QUESTION.

It is conceded by all that faith, hope, and love are capable of growth in a soul which has been regenerated by the Spirit of God. It is also admitted that some believers in Christ are manifestly in advance of others, apprehending more truth, feeling more trust, having more zeal, and doing more service. Christian experience does not conduct man, as by a straight path, across a level plane, to a point no higher than the one which he left at conversion. There is progress into a higher and a purer state; and the question now to be answered concerns the method or law of that progress. Are Christians in the present state living on one and the same plane, sloping upward to the height of perfection by a gradual ascent, or are they living on two separate planes, one far above the other? The latter is understood to be the view of brethren who profess to enjoy what is called "the higher life." Into the experience of this life they believe that Christians enter by a distinct change, subsequent and

analogous to regeneration. This change is thought to be described in the New Testament by such expressions as these: being "renewed" by the Spirit, "sealed" by the Spirit, "transformed" by the Spirit, or "baptized" in the Spirit. In order, then, to test the correctness of their belief, the language of Scripture must be closely examined; and this may be done conveniently by endeavoring to ascertain whether the ordinary style of the apostles favors this division of Christians into two separate classes, and then, whether the particular expressions enumerated above point to such a division.

Classes of Christians.

Do the Scriptures, and especially the writings of the apostles, separate Christians into two great classes? The epithets which are applied by Paul to the Christians in Rome, in Corinth, in Philippi, in Ephesus, are very strong, and seem to be used indiscriminately of all those addressed. These are recognized as "the saints," or "holy ones," the "called," the "justified," the "sanctified," the "washed," the "holy brethren," as "new creatures," and as "temples of the Holy Ghost." These expressions, and others of similar import, seem to be applied to all addressed, in consideration of their faith in Christ. Whole churches are saluted as if they were composed exclusively of persons who were justified, sanctified, holy, even when they are afterward reproved for manifold sins. It is natural, therefore, to suppose that the terms used were meant to be expressive of the legal state and prescribed character of those in the churches, of what was now their standing in Christ, and of what they were certain to become by his grace. They were

represented as belonging to the class of the holy, not because they were such already in fact, seen by themselves, but because they were such in germ and in prospect, by virtue of the indwelling Spirit, who had begun the work of sanctification, and would surely carry it on until the day of final redemption.

There is, however, in certain passages an intimation that some believers are "perfect," while others are less advanced, or only "babes" in Christ; but the term "perfect," like the terms "holy" "sanctified," and the like, is obviously used in a qualified sense and denotes a mature Christian, well-grounded and well-instructed in the gospel of salvation. It is applicable not to novices in Christian life and doctrine, but to those who have made considerable progress, and, "by reason of use, have their senses exercised to discern both good and evil." In this sense Job was perfect, David was perfect, and the apostles, with many of the early Christians, were perfect; but not in the sense claimed by those who advocate the doctrine of "the higher life," not as having an experience specifically distinct from that of other saints. Indeed, the word "perfect" is used in a broader sense than either "justified" or "sanctified," since it characterizes one as fit for a particular service, whether that service require mental, spiritual, or other qualities in him who undertakes it. It may be necessary to recur in another connection to the biblical use of this word; but for the present it is enough to say, that a close examination of the passages in which the apostles refer to certain Christians as "the perfect" will make it evident that they ascribe to them nothing more than a high degree of Christian experience, understanding, maturity, without any allusion to a second renewal, or to complete holiness of heart. Hence the question proposed above

must be answered in the negative. The Scriptures, and especially the writings of the apostles, do not separate Christians into two great classes, but rather treat them as all one in Christ, as justified, sanctified, saved, when viewed from the divine side, but as being sanctified and being saved when viewed from the human side.

Renewal of Christians.

Do the Scriptures speak of a "renewal" of Christians, distinct from, and subsequent to, their regeneration? And, if so, what is the character of this renewal? An answer to these questions may be found in certain passages of the New Testament; but that answer will not agree with the doctrine of "the higher life." In Titus iii. 5, Paul asserts that salvation is effected "by the washing of regeneration, and renewing of the Holy Ghost;" thus distinguishing, it is said, the work of "regeneration" from a subsequent work of the Spirit called "renewal." This, however, is a doubtful interpretation of the apostle's language, it being quite as natural to refer both terms, "regeneration" and "renewal," to the same act of the Spirit. For two or more words of slightly different meaning are often used for the sake of emphasis, in describing the same event, especially when, as in the present case, the different words each present striking aspects of that event. But, even if the two words here employed denote separate acts of the Spirit, the latter may refer to a process by which the former is completed. There is nothing in the apostle's language to forbid the supposition that the word "renewing" signifies a gradual, protracted work of sanctification, ending only with life.

Indeed, this interpretation of his words to Titus is

favored by a passage in his second letter to the Corinthians, iv. 16, which may be translated thus: "For this cause we faint not; but, though our outward man is perishing, yet the inward is being renewed day by day." A process of decay in the one part of his being, a process of renewal in the other! And the latter must be what is commonly spoken of as "growth in grace," or the process of sanctification; not a *saltus*, not a sudden vaulting from one plane of experience to another; but a growth "day by day," month by month, year by year, till the body is laid aside by death.

This, too, is the only natural view to be taken of Paul's language in the preceding chapter of the same letter, iii. 18: "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord." The apostle is here speaking of Christians, as such, in contrast with Jews. A veil was still upon the hearts of the latter, when Moses was read: but in the gospel the former, with unveiled face, beheld as in a mirror the glory of the Lord, and were inwardly transformed from one degree of glory, or likeness to Christ, to another; and this progressive sanctification, through the truth of the gospel, was wrought by the Lord, the Spirit. The note of Alford is correct: "The change here spoken of is a *spiritual* one, not the bodily change at the resurrection; it is going on here in the process of sanctification;" and again, "The process of renewal after Christ's image is such a transformation as may be expected from the agency of the Lord, the Spirit; Christ himself being the image." See chap. iv. 4.

In obvious agreement with these passages is the language of Paul in Col. iii. 9, 10: "Lie not one to another, seeing that ye have put off the old man with his deeds,

and have put on the new man, who *is being renewed* unto knowledge after the image of him who created him." The translation given is that of the Bible Union, with which that of Alford and that of Noyes are nearly identical; and it is clear, from this improved rendering of the Greek original, that the "renewal" was conceived of by the apostle as continuous, progressive, and therefore incomplete in all those whom he was addressing. Nay, more: by the exquisite precision of his language he describes the act of "putting off the old man and putting on the new man" as completed in the past, that is, at conversion; while the renewal is described as both present and incomplete: "Ye did put off the old man with his deeds, and did put on the new man, who is being renewed," etc.

With these characteristic expressions of Paul may be joined the exhortation of Peter in his second epistle, iii. 18: "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." Here the grace and knowledge of Christ are represented as the atmosphere or element in which Christians are exhorted to grow; and this growth must be a gradual increase of faith, love, hope, and joy, with their natural fruit, holy conduct.

Sealing of Christians.

Do the Scriptures speak of certain Christians as being "sealed" by the Spirit after their regeneration? And, if so, what was the nature of this blessing? President Mahan, in his work on "The Baptism of the Holy Ghost," lays great stress on Eph. i. 13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." "Here," he

says, "we have the order of facts as developed in actual experience, — as the hearing, then the believing, then finally, after believing, the sealing with the Holy Spirit of promise, . . . when God gives his Spirit, that is, his seal to the fact that the believer has been 'accepted in the beloved,' and is in covenant relations with 'the Father of lights.' Until this gift is received, we have no token from God that our sins are blotted out, and we his sons and daughters." It is scarcely necessary to remark that Dr. Mahan identifies this "sealing" with the "baptism of the Holy Ghost," and with entrance into "the higher life." Indeed, he adds, "It would evince infinite presumption in us to hope in God, and not receive from him, as we may do, absolute assurance of the validity of our hope."

But the passage in Ephesians has no reference to "the higher life," as explained by Dr. Mahan. Strictly translated, it reads thus: "In whom ye [Gentiles] also, having heard the word of truth, the gospel of your salvation,— in whom [I say] having also believed [as well as heard] ye were sealed with the Holy Spirit of the promise." There is no evidence afforded by this text that any interval of time elapsed between the act of believing and the act of sealing. It is, however, not improbable that many of the Ephesian converts had received certain extraordinary gifts by the Spirit at their baptism, and that these may be referred to by the apostle; for, as in the case of Cornelius, such gifts would be strong evidence of the new life of Christ. If the expression, "Ye were sealed with the Holy Spirit" who was promised, was meant for all the members of the church in Ephesus, there was but one class of Christians there; but, if it was meant for a part of them only, it is most natural to presume that those who had received "spiritual gifts" — as the power

to speak with tongues or to prophesy — were in the apostle's mind. This will be yet more evident when the baptism of the Holy Ghost is considered.

The following remarks of Archbishop Whately appear to be very just. After quoting the words of Paul, "Know ye not that ye are the temple of the Holy Ghost, which dwelleth in you?" and other passages referring to the indwelling and sanctifying of the Spirit, he proceeds thus: "Now, all this was so opposite to all their former notions, so strange to all their habits of thought, that they might well need some special assurance of such a doctrine as this, — some support against the uneasy doubts and suspicions which might suggest the question, 'Is the Lord among us, or not?' And such an assurance was graciously afforded them in the sensible testimony of his presence, which God displayed by conferring powers manifestly miraculous. Not, however, be it observed, that they were to regard their extraordinary gifts as the only or as the most important *instance* of spiritual influence, but as the *proof* and pledge of it. The truly important benefit was the santification by the Spirit, with a view to eternal life. *The miraculous power was the seal and earnest of that benefit,* — the sign and notification, as it were, that the treasure had been bestowed; not the treasure itself" (p. 240, "Essays on Difficulties in the Writings of Paul").

The sacred writers do not, then, by their general style of address, separate believers in Christ into two great classes, one embracing a vast majority of "the saints," and the other embracing a small number who have entered upon "the higher life;" nor do they point to a transition from one of these states to the other by speaking of Christians as being "renewed" or "sealed."

Baptism of the Spirit.

But, in examining the arguments employed by those who advocate the doctrine under consideration, another question presents itself, viz.: —

Do the Scriptures speak of a "baptism in the Spirit" after regeneration, as something to be expected by all Christians to the end of time? President Mahan, in his work on "The Baptism of the Holy Ghost," answers this question in the affirmative, with a positiveness of assurance which might be natural in one who had the gift of inspiration. But a repeated and prayerful study of the record has constrained the writer to reject this answer, or at least to modify it so greatly that Dr. Mahan would find it of no service whatever in defending his theory. The results of this study will now be given as briefly and clearly as possible.

According to every one of the Evangelists, John the Baptist proclaimed beforehand that his greater successor would baptize in the Holy Ghost (Matt. iii. 10, 12; Mark i. 7, 8; Luke iii. 16; John i. 33). According to the Gospel of John, the Saviour himself promised to send the Advocate, the Spirit of the truth, after his departure, to the disciples, to recall his words to their minds, to show them things to come, and to guide them into all the truth (John xiv. 26; xvi. 13). According to Luke, in his Gospel and in the Acts, this "promise of the Spirit" by Christ referred to the same thing as the "baptism in the Spirit," predicted by the harbinger of Jesus (Luke xxiv. 49; Acts i. 4, 5); and according to Peter this baptism in the Spirit, or power from the Holy Ghost, was foretold by the prophet Joel, and fulfilled on the day of Pentecost (Acts ii. 16, 33).

Let the reader examine for himself the passages quoted in support of the statements just made, that he may be sure of their meaning. For, if the baptism of the Spirit foretold by John was identical with the work of the Spirit promised by Christ, it certainly embraced the gift of inspiration, and, indeed, the other miraculous gifts of the first age. That it included the gift of inspiration, may be learned from the description of the Spirit's work in the promise of Christ, from the command which the apostles received from their Lord to tarry in Jerusalem without entering upon their official work until that promise was fulfilled, from the miraculous gifts conferred by the Spirit on the day of Pentecost, from Peter's explanation of the wonders of that day, and from similar gifts afterward bestowed. Every one of these points deserves earnest consideration.

Inspiration Described in the Promise.

The language which the Saviour used in describing the work of the promised Spirit shows that the giving of inspiration was a chief part of that work. "But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all things which I said to you." "When the Advocate is come, the Spirit of the truth, he will bear witness of me. And ye also shall bear witness, because ye are with me from the beginning." "I have yet many things to say to you, but ye cannot bear them now. But when he, the Spirit of the truth, is come, he will guide you into all the truth; for he will not speak from himself, but whatsoever he shall hear that will he speak, and he will tell you the things to come. He will glorify me; because he will receive of mine, and will tell it to you."

This language is perfectly transparent. The promised Spirit was to recall and reveal Christian truth to the minds of the apostles. Hence he is called in this discourse, and nowhere else in the Bible, "the Spirit of the truth;" that is, the Spirit who should reveal to the apostles the whole truth in respect to Christ and the way of life through him. A work more sublime, more far-reaching, more essential to the purity and power of the new religion than this, cannot be imagined. For the inspiration of the apostles not only made their teaching what it was, clear, spiritual, divine, to men of their own time, but it made the New Testament also what it is, a source of perfect truth and unspeakable good to men of all times.

Waiting for Inspiration.

The command which Christ gave his apostles, to tarry in Jerusalem, without entering on their appointed work, until they had received the promised Spirit, shows that inspiration was to be imparted by that Spirit. Luke informs us that Christ, before his ascension, reminded the Eleven, with others, that "repentance and remission of sins should be preached in his name among all the nations, beginning at Jerusalem;" adding, however, "Behold, I send forth the promise of my Father upon you. But tarry ye in the city until ye are endued with power from on high." In another place he says that their risen Lord "commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which ye heard from me; for John indeed baptized with water, but ye shall be baptized in the Holy Spirit not many days hence." Now, it is plain from the four Gospels that the twelve had very incorrect views of their Master's work and kingdom, until

after his resurrection from the dead, and, indeed, until the day of Pentecost (see Acts i. 6, 7). Not one of them appears to have understood the words of the Baptist: "Behold, the Lamb of God that taketh away the sin of the world." And the explanation of this must be found in the circumstance that he was a prophet inspired of God, while they were not yet inspired. They needed, it is true, more faith and love; but they needed especially, as wise master-builders in the kingdom of Christ, a thorough and exact knowledge of their Lord's will; and this knowledge could only be imparted by the Spirit. This was a gift which in its highest form could be imparted by inspiration alone; and it was thus imparted from the day of Pentecost onward to the death of the last apostle. Let this be denied, and alas for our confidence in the Bible as a standard of appeal in respect to Christian doctrine or duty! But it cannot be denied by one who fairly weighs the evidence. The gifts of the Spirit were bestowed on the primitive Christians "to profit withal," and in general not so much for the benefit of the recipients as for the good of the entire brotherhood. This is taught in the twelfth and fourteenth chapters of the First Epistle to the Corinthians. Hence for the apostles as the authoritative teachers of the gospel no gift was so important as that of inspiration or prophecy. To them, because through them to others during the whole history of the Church, it was the great Pentecostal gift, qualifying them as no other could for their special ministry. It is not too much, then, to say that the apostles were required to wait for the baptism of the Spirit because they must have the gift of inspiration to fit them for their work.

Luke's Account of Pentecost.

The account which Luke furnishes of the miracle on the day of Pentecost shows that "baptism in the Spirit" included the gift of inspiration. It is reported by him that "a sound out of heaven as of a rushing, mighty wind, filled the whole house where they were sitting," and this sound might betoken in a general way the coming of the Spirit; but it is also said that "there appeared tongues as of fire, distributed among them," and these tongues could only symbolize a supernatural utterance of truth from God. This interpretation is established by the words which follow: "And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Moreover, it appears that the subject of their communication was "the wonderful works of God." This description must lead every candid reader to suppose that a chief part of the miracle consisted in imparting to the apostles new views of the Lord's work, together with a mysterious power of using languages which they had never learned. "That Luke designed to state here that the disciples were suddenly endued with the power of speaking foreign languages, unknown to them before, would seem to be too manifest to admit of any doubt" (Hackett). Paul declares it is true that "tongues are for a sign, not to them that believe, but to them that believe not" (1 Cor. xiv. 22); and from his account of what they were in the churches at the later period when he wrote, it is plain that their principal office was to attest the truth of the gospel to persons without; but it is no less evident from the narrative of Luke that the highest form of this gift on

the day of Pentecost was also a means of declaring the truth to strangers from many nations, and a sign that the gospel should be preached to every creature. It appears, therefore, that this miraculous endowment was an important part of the baptism of the Spirit.

Peter's Explanation.

Peter's explanation of the wonders of that day shows no less clearly that the inspiration of the apostles was included in the baptism of the Spirit. He pronounces these wonders a fulfilment of the words of Joel by which God promised to pour out his Spirit upon all flesh; and he mentions prophecy not once, but twice, as the chief result of that outpouring. Now, the gift of prophecy was miraculous, making him who possessed it the mouthpiece of God for the time. For in the New Testament, as well as in the Old, a prophet is always one who speaks the will of God without error. His message is God's message. Yet Dr. Mahan, apparently influenced by one doubtful passage (1 Cor. xiv. 24), says, "The prophetic power is in all such passages, and in other Scriptures, represented as the common privilege of all believers." This is a surprising statement, and the writer can only explain it by supposing that Dr. Mahan neglected to verify it by actual examination. If there is anything manifest throughout the Bible, it is that prophecy was a special gift, limited in ordinary circumstances to a very few persons, and never the privilege of all. In the earlier years of the apostolic age there were, however, for obvious reasons, considerable numbers who were occasionally visited by the spirit of prophecy. Of these reasons the most important may have been the lack of inspired writings to explain the

way of life through Christ, and apply the doctrines of the gospel to the various questions and emergencies of that new way. But the fact is patent, whatever may have been the reasons for it, that for a considerable time very many in the churches had the gift of prophecy, so that they spoke the truth with divine authority, even "as the Spirit gave them utterance." And this, if we are guided by Peter's interpretation of the Pentecostal miracle, was an effect of "baptism in the Spirit."

Similar Gifts.

The account of similar gifts afterward bestowed shows that inspiration, or miraculous influence of some other kind, was included in the baptism of the Spirit. Three instances merit particular notice. The first is that of Cornelius and his kindred. For the record declares, that, while Peter was preaching Christ to them, the Holy Spirit fell upon them, and they of the circumcision were astonished "because they heard them speaking with tongues, and magnifying God." In reporting this miracle to the believing Jews in Jerusalem, Peter said, "When I began to speak, the Holy Spirit fell upon them, as also upon us in the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized in the Holy Spirit." In this case, then, baptism in the Holy Spirit included miraculous gifts.

The second instance is that of certain disciples whom Paul found in Ephesus, and rebaptized. "And Paul, having laid his hands upon them, the Holy Spirit came on them; and they spake with tongues and prophesied." This case is just as clear as the preceding. But it must not be

passed without noting the use which Dr. Mahan makes of the question (Acts xix. 2): "Have ye received the Holy Ghost *since* ye believed?" For, emphasizing the word "*since*," he infers from this question that the entrance of Christians on "the higher life," by the baptism of the Holy Spirit, was some time *after* their conversion, and was an almost universal experience. But according to the versions of the "Bible Union," Alford, Noyes, Hackett, and indeed of all competent interpreters, the question should be translated, "Did ye receive the Holy Spirit when ye believed?" President Mahan seems to have relied too confidently on the common version of this passage.

The third instance is that of the Samaritan converts. They had believed in Christ, as preached by Philip, and had been baptized. Simon the sorcerer also professed to believe, and was baptized; and, continuing with Philip, he wondered at the miracles and signs which were wrought. Then Peter and John came down to Samaria, prayed for the baptized disciples that they might receive the Holy Spirit, and, laying their hands upon them, the desired gift came. That it was followed and manifested by speaking with tongues, or some other miraculous activity, is to be concluded from the attempt of Simon to purchase the power of communicating the same gift.

Two remarks may be added: *First*, in the baptism of the Holy Spirit, extraordinary powers were bestowed in *addition to* the ordinary sanctifying work of the Spirit. These powers were conferred upon none but true believers, in the apostolic age; hence the confidence of Peter in the conversion of Cornelius, and in his full acceptance by the Lord. And, *second*, immersion in the Holy Spirit, regarded as a figurative expression, could only be applied

to the largest measure of the Spirit's influence; and therefore if there were special and visible effects in any instances, superadded to his sanctifying work in the heart, these instances would naturally be distinguished from others, and called baptisms in the Spirit.

The writer has now attempted to answer from the Word of God four important questions: namely, 1. Do the Scriptures separate Christians into two classes, or grades, as is done by the doctrine of "the higher life"? 2. Do they speak of a "renewal" of Christians, subsequent and analogous to their regeneration, as taught by the doctrine of "the higher life"? 3. Do they speak of certain Christians as being "sealed" by the Spirit after their regeneration, as this is taught by the doctrine of "the higher life"? 4. Do they speak of "baptism in the Holy Spirit," after regeneration, as something to be expected by all Christians to the end of time? All these questions have been answered in the negative. It has been shown that the "baptism of the Holy Spirit," predicted by Joel and John the Baptist, but promised and conferred by Christ himself, imparted miraculous gifts to its subjects, and among these the gift of prophecy, which rendered its possessor an ultimate authority in respect to the doctrines taught by him. It was also remarked that most of these gifts were not bestowed for the special good of the recipient, but for the benefit of the whole Christian body, which was then small and weak, imperfectly trained, and without inspired documents teaching the new faith.

It may now be added that Paul recognizes the operation of the Holy Spirit, by which faith, hope, and love are produced in the heart as the greatest personal blessing enjoyed by the servants of Christ, inasmuch as it is

the source of those graces which are necessary to all Christians in all ages, world without end (1 Cor. xiii.). It may also be remarked that none of those Christians, or Christian bodies, that have claimed the gift of miracles, of tongues, of prophecy, or of infallibility, have added any valuable truth to the doctrines revealed in the New Testament, or have proved themselves through any long period of time better workers for the Master than others who disclaim the possession of such gifts. The early Montanists, the popes and saints of the Middle Ages, the followers of Edward Irving, and many others perhaps, will occur to the reader as illustrating the truth of this remark. If, however, it should be said by those who profess to enjoy "the higher life," that they do not lay claim to miraculous powers of any kind, and therefore ought not to be classed with the parties just named, it must be responded, that, while saying this, they should not profess to have been "baptized in the Holy Spirit," nor apply to themselves those texts which refer to this baptism. But, if they gave up their appeal to these passages, there will be none left with which to establish the doctrine of a sudden "renewal" of Christians after the time of their regeneration.

It must be remarked, still further, that there are in the New Testament some indications of a gradual decrease of "the gifts" of the Spirit in the apostolic age. This appears from a comparison of the qualifications which were prescribed by the apostles for the seven deacons (see Acts vi. 3–8), with those required at a much later period for bishops and deacons (1 Tim. iii.; Tit. i.). The latter passages are indeed surprisingly inconsistent with the doctrine of "the higher life." For, if this doctrine be true, the possession of "the higher life" would seem to

be the first and most indispensable qualification for office in the Church; but none of the expressions which are supposed to denote this life are used by the apostle in describing the persons who were fit to be made pastors or deacons. This omission is perfectly explained by supposing that "baptism in the Holy Spirit" conferred miraculous powers, as that of speaking with tongues, of prophesying, of healing the sick, and that these extraordinary gifts, having served their purpose, were now for the most part withdrawn from the Church; but on no other hypothesis can it be readily accounted for. It is therefore safe to assume that the most conspicuous spiritual gifts had begun to decrease, while such qualities as faith, experience, wisdom, aptness to teach, sobriety, hospitality, and the like were set in the foreground.

Objections Considered.

But there are ojections to the view which has now been given of "baptism in the Holy Ghost;" and the reader's attention may properly be directed to one or two of them. The *first* is drawn from a remarkable passage in the Gospel of John (vii. 37–39): "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as said the Scriptures, out of his belly shall flow rivers of living water. And this he spoke concerning the Spirit, which they that believe on him should receive; for the Spirit was not yet [given] because Jesus was not yet glorified." These verses are supposed to teach, by implication if not directly, that "baptism in the Holy Spirit" is assured to all Christians upon the exercise of suitable faith. But it

should be observed that the words of Christ are a prediction of what *will* be, not of what *may* be. They assert that rivers of living water will flow from the inner being, or heart, of him who believes in Jesus, and, indeed, of every one who believes in him. Nothing is said of peculiar faith, or of faith in any particular promise: belief in Christ is the only condition named or suggested. The soul of the believer is to be a fountain of spiritual life, springing up and overflowing in streams of blessing to the world. The sacred writer goes on to say that the promise of Christ referred to the work of the Spirit which was to be accomplished in the hearts of believers after the glorification of the Lord. This explanation shows that the spiritual life, joy, and influence of believers were to be greatly increased by the more powerful working of the Holy Spirit, after the ascension of Christ. And this was certainly true from the day of Pentecost onward. But if it was true of all Christians, or of Christians generally, — the work of the Spirit rising in power and blessedness with the increase of knowledge among believers, — there is no foundation in this passage for a division of the faithful, since the time of Christ, into two classes, according to the theory of "the higher life." And if it was not true of all Christians, as compared with godly men before the day of Pentecost, then it may be referred most naturally to such as received extraordinary gifts to qualify them for extraordinary duties in the apostolic age. Though the writer is ready to accept the former explanation, he believes the latter to be far more reasonable than the view maintained by the advocates of the doctrine of "the higher life." Indeed, the latter interpretation brings the passage into line with all those which speak distinctly of the baptism of the Holy Spirit,

and therefore has much in its favor. But the former interpretation is not inconsistent with anything said respecting "baptism in the Spirit," while it agrees with the apparently universal application of the Lord's promise. And according to this view the work of the Holy Spirit in the hearts of believers, producing love, joy, peace, and the other Christian graces, is more powerful and fruitful since the exaltation of Christ than it was before. The same is true of his work in bestowing special gifts, though the latter were limited to a part of believers in the first age of the Church. Hence the passage in question furnishes no real basis for the doctrine of two distinct grades of Christian life.

A *second* objection to the view which has been taken of "baptism in the Holy Spirit" is drawn from certain expressions in the wonderful discourse of Christ with his disciples during the evening before his agony. For he spoke of the Father as about to give them another Comforter, who should "abide with them forever," and of the Comforter as about to "convince the world of sin, of righteousness, and of judgment" (John xiv. 16, xvi. 8). Both these expressions seem to look beyond the Eleven; the former to those who should believe through their word, and the latter to persons who should have their consciences enlightened through the Spirit's work. But, while this is freely admitted, it does not follow that the Holy Spirit was to do the same thing for all believers in the first age. "Are all apostles? Are all prophets? Do all speak with tongues?" "There are diversities of gifts, but the same Spirit." The twelfth and fourteenth chapters of the First Epistle to the Corinthians afford conclusive evidence of the fact that the Advocate may abide with saints to the end of time, and yet none but those of the first age

be "baptized in the Spirit," and thus endowed with extraordinary gifts in addition to ordinary grace. The gift of prophecy or inspiration was certainly needed by the apostles, and perhaps by others in the primitive church; but when the whole substance of Christian truth had been put in writing, and placed in the hands of believers scattered over the Roman world, it is not easy to see what further purpose could be served by perpetuating that gift. And the same may be said of other miraculous gifts. Plainly, then, the work of the Spirit, by which extraordinary powers were conferred on some members of the early churches, might cease with the apostolic age, while the work of the same Spirit in other forms adapted to the needs of the saints might continue until the second coming of Christ. Hence the expressions quoted from the last discourse of Christ do not amount to an objection against the view which has been taken in this discussion of "baptism in the Spirit." But if that view remains unshaken, no argument can be drawn from passages which refer to that baptism, in support of the doctrine that Christians are divisible into two classes, one of them composed of simple believers who have been justified through faith, and the other composed of "renewed" believers who have been sanctified through faith.

Here our examination of the first distinctive point in the doctrine of "the higher life" may be closed; for it has been shown that the Scriptures do not agree with the doctrine in question at that point by recognizing the two grades of Christian life which are asserted by it.

Degree of Sanctification Claimed.

The *second feature* of this doctrine, which merits close examination, is the estimate which it puts on the moral state of those who enjoy "the higher life." For whether this state is described as "the rest of faith," "perfect trust," "assurance of present salvation," "perfect love," "evangelical holiness," "Christian perfection," "entire sanctification," "Christian purity," or "freedom from sin," something more appears to be claimed by those who use one, or all, of these expressions in explaining their own state, than either the Word of God or the history of the Christian religion authorizes them to claim. It is believed that, owing to incorrect views of sin, or of the divine method of sanctification, they imagine themselves to have reached a higher degree of inward purity than they have really attained. If their views of sin and of the divine method of grace are plainly Scriptural, the interpretation which they put upon their own spiritual state may be correct; but if they misunderstand the teaching of God's Word in respect to the holiness possessed by Christians in this life, there is no reason to suppose that the interpretation which they give of their own experience is right. In other words, every type or form of religious experience must be tested by the Sacred Oracles; not by single expressions, laid hold of and emphasized without regard to others which may modify or explain their sense, but by the whole teaching of the Scriptures in respect to such experience.

No man who accepts the Bible as true can doubt that, in the sense intended by the Saviour and his apostles, Christ "will draw all men" to himself, and "in the name

of Jesus every knee shall bow, of those in heaven, and those on earth, and those under the earth;" but it would be easy for one studying these expressions, apart from others that modify or explain them, to draw from them a doctrine inconsistent with other portions of the Bible, namely, the doctrine of universal salvation. So likewise every man who receives the Scriptures as true must believe that, in the sense intended by the sacred writers, "Enoch walked with God," and "pleased God," that Noah, Job, David, and many other ancient saints, as well as Paul and many of the primitive Christians, were "perfect;" and that all believers in Jesus are "sanctified" and "holy;" but it would be easy for any one, looking at these expressions by themselves, and disregarding the light which others cast upon them, to attribute to the good men referred to a degree of moral purity and excellence which they did not possess.

Once more, it is certain that the words of the sacred writer in Heb. iv. 3,—"For we that have believed do enter into the rest" promised of old to the people of God, — are true in the sense intended by him; but whether they refer to a state fully realized in the present life, or to a state partially realized here and completely hereafter, or to a "rest that remaineth to the people of God" in heaven, is to be ascertained not by an appeal to Christian experience, but by a careful study of the whole context, if not of the whole Bible. The Christian may, indeed, justly appeal to experience in proof of his enjoying a certain rest of soul in this life; but, whether it is the whole or even a part of that rest which is spoken of in the fourth chapter of the Epistle to the Hebrews, can only be learned from the passage itself properly interpreted. The friends of the doctrine now in question will

agree with the writer in what has been said on this point, and must therefore naturally expect their fellow-Christians to rely upon the testimony of Scripture, as to the moral state of saints on earth, rather than upon the testimony of those who profess to enjoy "the rest of faith."

Description of the Higher Life.

But what is "the higher life" as explained by those who profess to know it by experience? What is the degree of sanctification, purity, or love, which constitutes it? "Many who profess to have attained it," says a Presbyterian, Rev. A. C. Jenkin, D.D., "affirm that in consequence of their abiding in Christ by faith, and a realization and consciousness of his dwelling in them by his Spirit, they possess the assurance of a present salvation; and thus resting in Jesus day by day, and moment by moment, they are delivered from sin and freed from anxious cares and burdens, and enjoy a sweet, uninterrupted sense of God's favor and communion." Speaking for Presbyterians he says, "Its advocates and confessors do not say they are sinless; they disclaim any goodness or righteousness in themselves. They attribute all to Christ; he makes and keeps them whole. . . . The soul finds in him all that it needs. . . . It is complete in him. It puts on Christ, and then it rests, trusting in him to do his own work, that of *saving to the uttermost;* and while thus trusting it is saved. . . . As certainly as he cast out devils and healed the leprous, so certainly he can cast out evil tempers, and make us every whit whole, according as we trust in him from day to day."

Another writer, Judge T. O. Lowe, says, "Very many of those dear saints of God testified that, through the

overcoming power of the living Christ within, they were delivered from all save an occasional sense of condemnation, and had found in him relief from a life made up of conscious sinning and repenting." Still another, R. P. Smith, remarks, "We cannot claim any perfection beyond this, that up to the furthest line of to-day's consciousness we have the witness that we do love God and our brethren, and keep a conscience void of offence. . . . It is not perfect knowledge, perfect wisdom, or perfect attainment, but simply a perfect heart — that is, a heart yielding without reserve to God — to walk in entire obedience and perfect trust."

Another, Rev. Asa Mahan, D.D., declares that, if we are in "the higher life," "we shall serve God without fear, in righteousness and true holiness, all the days of our lives." The same writer admits, "On a very few questions in moral philosophy and theology, Brother Finney and myself have arrived at opposite conclusions;" but adds, "We differ just where minds under the influence of the purest integrity and the highest form of divine illumination (!) are liable to differ." An illumination, we suppose, like that of Paul or John!

In answer to the question, "Whom, then, do you mean by one that is perfect?" Mr. Wesley says, "We mean one in whom is 'the mind which was in Christ,' and who so 'walketh as Christ also walked,' . . . one in whom is 'no occasion of stumbling,' and who, accordingly, 'doth not commit sin.' . . . He is 'holy as God who called him is holy,' both in heart and in all manner of conversation." And in reply to the question, "When may a person judge himself to have attained this?" he says, "When, after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that he experienced

before justification, and after having experienced a gradual mortification of it, he experienced a total death to sin, and an entire witness of the renewal: I judge it as impossible this man should be deceived herein as that God should lie."

Another Methodist, Rev. R. S. Foster, D.D., defines the life in question thus: "We believe it a Christian's privilege to attain to a state in which he will be *entirely free from sin*, properly so called, both inward and outward, — a state in which he will do no act involving guilt, in which he will possess no unholy temper, in which the entire outward man of the life, and the entire inward man of the heart, will be pure in the sight of God." He also says of "entire holiness," as possessed by some in this life, "We believe it to include, in the second place, the spiritual graces, as love, meekness, humility, and such like, in perfection, — perfection, not of measure, but of kind. . . . These graces exist in the entirely sanctified soul without alloy, without mixture, . . . and in measure corresponding to the present capacity of the soul possessing them."

These extracts set forth with sufficient clearness the degree of moral purity which is claimed by many if not by all of those who profess to enjoy "the higher life." Such as use the most guarded language assert that they have "a serenity of conscience only rarely and at lengthening intervals disturbed," and that this serenity of conscience is the result of being "saved from *conscious* transgression." One of these objects to the "doctrine" of Methodists on this subject, while he indorses their "experience." He thinks they lower the standard of holiness prescribed by the law of God, until it agrees with their own experience; and therefore claim to be saved from

all sins, when they should only claim to be saved from *conscious* transgression.

The criticism of this writer seems to be just, so far as it goes, but it stops short of the whole truth; for the requirements of the divine law are so comprehensive and spiritual that no man can test his inward life by that law, without perceiving that he is a transgressor. If he fails to meet the exact, the utmost demands of that law, as set before him in the Scriptures, he is not saved from conscious transgression. When, for example, he is commanded to be holy, because God is holy, the standard is one of absolute moral perfection; and, measuring himself and others by it, he will see that the words of Christ are profoundly true, "There is none good but one, that is, God;" as if Christ had said to the young ruler, "By comparing yourself with any man, however upright and devout, you compare yourself with one who is morally imperfect, with a sinner; while the only true standard of right character for man is the holy character of God." The same result will be reached, if he tests himself by the two great commands of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and, "Thou shalt love thy neighbor as thyself." For, what is it to love God with all the heart, and soul, and mind? It is to love him as purely and intensely and constantly as a being of the same capacity, but without the least taint of evil in the heart to weaken, cloud, or interrupt the ardors of holy affection, could love him. It is to love him with the whole force of the soul, undiminished by the least remnant of selfishness. For moral weakness does not reduce moral obligation. If it did, Satan would be under almost infinitely less obligation to love God than Gabriel, and,

the farther any being advanced in sin, the less of service would be due from him to his Maker. The law, as a standard of right and duty, has not been modified by the work of Christ; it has rather been honored and sustained. The theory of one law for angels, another for Adam before the Fall, and still another for believers in Christ, is without any foundation in the Word of God. It is impossible to doubt that the law for all moral beings, in all worlds, is one and the same. To love God with all the spiritual ardor and energy of their undivided being is their simple duty.

If the lessons of history may be trusted, the doctrine and experience of "the higher life," as it is called, have a strong tendency to merge themselves in the doctrine and experience of "sinless perfection." And at the present time many distinguished advocates of the former are equally positive in their belief of the latter. An attempt must therefore be made to answer the question, Do any Christians live without sin in this world? All are commanded to do so by an authority inseparable from their moral being, — by the voice of conscience in their souls. This voice forbids every feeling, purpose, and act that is wrong, and enjoins perfect and perpetual rectitude in heart, as well as in life. No less clearly does the law of God, as set forth in the Bible, require of all a life without sin; for it commands them to be perfect or holy, while it brings forward the character of God as the standard of holiness. But do the sacred writers teach us that any or all believers in Christ obey the law of God completely in this life, so that they are free from transgression as well as from condemnation?

SCRIPTURAL PROOFS EXAMINED.

Sixth of Romans.

The question at the close of the previous section may be answered in the affirmative as to all Christians, if certain expressions of the New Testament are understood in the broadest and highest sense, without regard to other expressions which qualify and explain them. Thus, in the sixth chapter of the Epistle to the Romans, Paul says, "Our old man was crucified with him, that the body of sin might be destroyed, in order that we should no longer be in bondage to sin. . . . Reckon ye yourselves to be dead indeed to sin, but alive to God through Jesus Christ. . . . Being made free from sin, ye became servants of righteousness." Do not these expressions teach that the primitive disciples lived without sin? They were told to remember that their "old man was crucified," and urged to "account themselves dead to sin," and "made free from sin," but "alive to God," and "servants of righteousness."

True: but this language was addressed "to all the beloved of God in Rome;" and therefore, if it teaches that any of them were living without sin, it teaches that all of them were living thus, — a perfect church, holy as Christ was holy, in thought and word and deed. But why, then, was this sixth chapter written? Why ask of such saints, "Shall we continue in sin that grace may abound?" "Shall we sin because we are not under law, but under grace?" Why say, "I speak after the manner of men, because of the infirmity of your flesh"? Why exhort them, "Let not sin reign in your mortal body, that ye should obey the lusts thereof"? There is no

evidence in this chapter, rightly interpreted, that any Christian in Rome was living without sin, though there is evidence that all Christians were living without condemnation, having entered upon a new life in which the love of God and of righteousness were expected to bear rule.

Eighth of Romans.

Passing now to the eighth chapter of the same epistle, we find these words: "The law of the Spirit of life in Christ Jesus made me free" — at the time of my regeneration — "from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the requirement of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit." This language, taken by itself, might be understood to affirm that Paul, and others in whom "the law of the Spirit of life" was operative, were made free from all sin in feeling and conduct, being led by the Spirit to fulfil the requirements of the law of holy living. But a careful examination of the whole chapter will convince any one that this is not the apostle's meaning. For he is not speaking in this chapter of a particular class of Christians, but rather of the state of all true Christians. Hence he says in this connection, "Ye are not in the flesh, but in the Spirit, if, indeed, the Spirit of God dwelleth in you." But may not this indwelling of the Spirit, by which Christians were proved to be in the Spirit, have been limited to a certain number of the saints who were enjoying "the higher life"? By no means; for the apostle adds in the same verse, "If any

man hath not the Spirit of Christ, he is none of his." Every person, therefore, who truly belongs to Christ by regeneration, has the Spirit of God in his soul; and one aspect of his experience is described by the eighth of Romans. The next verse strongly confirms this view: "And if Christ is in you," by his Spirit, "the body indeed is dead because of sin, but the Spirit is life because of righteousness;" a statement in perfect harmony with the last verse of the seventh chapter: "So, then, I myself with the mind serve the law of God, but with the flesh the law of sin." For Paul does not say, "the body is *mortal* because of sin," but rather it is *dead*, since the old and sinful nature still exists in the man whose heart has been renewed and made the dwelling-place of the Holy Ghost. Hence there is evermore reason for believers in Christ to "mortify the deeds of the body," that is, to slay the deeds of their sinful nature; and in proportion as they do this, under the leadership of the Divine Spirit, will they truly live. Accordingly the object of Paul in the eighth chapter of this epistle is to show that the Christian is not left to contend with his evil nature by the simple force of holy purpose in his renewed heart, but that he is assured of victory by the presence and power of the Spirit of Christ. Left to himself he would be no match for the strength of sin in his old nature; but by union with Christ he is not only set free from condemnation, but also strengthened with might by the Spirit, and set forward every day on the way to complete victory over sin. But these three circumstances, that Paul represents all Christians as being in the Spirit; that he affirms their body, or old nature, to be still "dead," or unrenewed, unquickened, though the spirit has been made

alive; and that he assumes the necessity on their part of mortifying the deeds of the body, prove that he did not look upon any Christians as living without sin.

Other Strong Expressions.

Similar expressions may be found in the letters of Paul to the Corinthians. In his first letter he addresses the members of "the Church of God which is in Corinth," as "sanctified in Christ Jesus, called, holy;" and in the sixth chapter, after speaking of fornicators, idolaters, thieves, drunkards, and the like, he adds these words: "And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus and by the Spirit of our God." It would, however, be a strange kind of interpretation that would find in these words evidence that any or all of the Corinthian Christians had at any time lived without sin; for the whole aim of the epistle is to correct errors, restore harmony, and advance purity in the Church. Just as little, therefore, can the striking words of the second epistle, "If any one is in Christ he is a new creature; old things are passed away; behold all things have become new,"[1] prove that all persons are made perfectly holy by regeneration. A holy principle is certainly implanted in their souls, but much of evil still remains. The change is great, and there is nothing which it does not affect; yet the sinful nature still exists, though it is felt to be a grief and a burden, a foe and a snare.

[1] Revised Version, "they are become new."

First Epistle of John.

But Paul is not alone in his use of language which needs to be taken in a qualified sense. John resembles him greatly in this respect, as will be seen by a glance at his first epistle. He says of Christ, that "he was manifested that he might take away sins; and in him is no sin. Every one that abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. He that committeth sin is of the devil. Whosoever hath been begotten of God doth not commit sin, because his seed abideth in him; and he cannot sin, because he hath been begotten of God." In another passage he writes, "Ye have an unction from the Holy One, and ye know all things," or, "ye all know."

Now, these expressions seem to teach, not that some, but that all Christians live without sin, that the holy seed implanted in their hearts makes it impossible for them to commit sin, and that the anointing of the Holy One secures to them all a knowledge of Christian truth. But such an interpretation of his words makes John contradict himself again and again in the same letter, and supposes him to be blind to the actions of those who bore the name of Christ. His language must therefore be supposed to set forth the character and working of the new disposition originated by the Holy Spirit, or else to describe the normal and ideal life of the renewed soul. In the former case it is explained by a remark in the fifth chapter, "His commandments are not grievous; because all that is begotten of God overcometh the world; and this is the victory that overcometh the world, our faith." In other words, whatever may be

in the Christian's nature, the new principle of faith, begotten of God by the Spirit, is holy and victorious, giving character to the man as a servant of Christ. The language of John, thus explained, reminds one of the distinction which Paul makes, in the seventh chapter of Romans and elsewhere, between his "inner man," or true self, and his "old man," or "body of sin."

Slightly different is the view of Alford: "The plain words of the apostle must be held fast, and explained by the analogy of his way of speaking throughout the epistle of the ideal reality of the life of God and the life of sin as absolutely excluding one another. . . . If the child of God falls into sin, it is an act against nature, deadly to life, hardly endured, and bringing bitter repentance." This is the second interpretation named above. Should both of these be rejected as unsatisfactory, it will nevertheless be necessary to concede with all interpreters that John does not intend to affirm the actual sinlessness of all Christians, much less the impossibility of their committing sin; for such an affirmation would be wholly inconsistent with his own language in chapters first and second; namely, "If we" who are Christians "say that we have not sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and," by so doing, "cleanse us from all unrighteousness. . . . My little children, these things I write unto you that ye may not sin. And if any one sin," that is, shall have sinned, "we have an advocate with the Father, Jesus Christ the righteous." After using such language as this, it is preposterous to suppose that John would represent any or all believers as living without sin.

It has now been shown that some of the strongest affirmations of the holiness of Christians in the New Testament apply to all believers, but do not, properly interpreted, affirm their lives to be free from sin.

Still Other Passages.

But with these affirmations are often coupled a few passages which are thought to imply the fact that entire freedom from sin may be reached at almost any point of time in a Christian's earthly life, or at least long before its close.

Among these is the command to be perfect or holy, thus: "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and, "As he that called you is holy, be ye also holy in all conduct; because it is written, Ye shall be holy because I am holy;" together with the exhortation of Paul, "Be ye therefore imitators of God, as children beloved." Of what use are precepts and exhortations, it is asked, if Christians are never to comply with them? The law was given to Christians to be obeyed, and it is surely safe to conclude that it can and will be obeyed by some in this life.

To this it must be answered that it is manifestly unsafe to infer the moral perfection of even a few Christians from the circumstance that all are commanded or exhorted to be perfect. It would be quite as logical to assume that all Christians obey the law completely from the hour of their conversion, as to assume that some obey it thus for a month or a year. But the premise warrants neither conclusion. If a moral law be given by the Most High, it must naturally be a perfect rule

of right, whether it be kept by many or by none. Nor can it be pronounced useless, though it be kept by none. It may be of great service because it reveals the right, or what Christians ought to be and to do, and because it shows to those who are saved by Christ the degree of sin still in their hearts and lives, together with the wondrous grace of God to his wayward children.

In other passages we are told that God desires the sanctification of believers. Thus Paul writes to the Thessalonians (1 Thess. iv. 3), "This is the will of God, your sanctification;" and it is argued that God will impart to his children what he wishes them to have. It is even suggested that if none of them are sanctified fully before the hour of death, it must be because God is either unable or unwilling thus to sanctify them. But are we not assured by the same apostle that it is the will of God that "all men should be saved and come to the knowledge of the truth" (1 Tim. ii. 4)? And would it not be hasty reasoning to conclude from this language that all men will be saved? Besides, it may be truly said that God wishes not only that some Christians, but that *all* Christians, and indeed all moral beings in the universe, should be wholly free from sin, from this instant onward through eternal ages; nay, that he has always wished this in respect to all such beings; but we do not therefore conclude that there will be no more sin, or that there never has been sin. Moreover, it should be observed that the sanctification specially referred to by Paul in his letter to the Thessalonians is somewhat restricted by the context; for it consists, *first*, in refraining from fornication and adultery, and *secondly*, in entering the marriage state with a pure and honorable mind, not

in the passion of desire.[1] Hence the passage sets forth what Christians ought to do in obedience to the will of God, not what he proposes to do in their hearts. Yet in doing this they have the gift and aid of his Holy Spirit.

In still other passages, apostolic prayer for the entire sanctification of believers is appealed to as implying the fact of complete freedom from sin in certain instances. Thus in 1 Thess. v. 23: "But may the God of peace himself sanctify you wholly (or throughout); and may your spirit and soul and body be preserved whole without blame in the coming of our Lord Jesus Christ." This last clause is very important, as is likewise the next sentence: "Faithful is he that calleth you, who also will do it." This is Ellicott's translation; and with it may be compared his rendering of 1 Thess. iii. 12, 13: "But you may the Lord make to increase and abound in your love one towards another and towards all [men], even as we also [do] towards you; to the end he may stablish your hearts unblamable in holiness in the presence of God and our Father, at the coming of our Lord Jesus Christ, with all his saints." See also 1 Cor. i. 7–9: "So that ye are behind in no gift, waiting for the revelation of our Lord Jesus Christ; who will also confirm you unto the end blameless in the day of our Lord Jesus Christ. Faithful is God, by whom ye were called into the fellowship of his Son Jesus Christ our Lord." (Cf. Jude 24.) It seems to be evident that the entire sanctification, or the sanctification of the whole man, spoken of in these and other passages of like purport, is to be found accomplished at the coming of Christ; but neither of the passages proves more than

[1] But see Professor Stevens's interpretation of this passage in "An American Commentary on the New Testament."

this. They do not seem to imply that this work will be done before the hour of death, so that men will live for a time without any sin in this world. Besides, if the mere circumstance that the apostles prayed for the entire sanctification of believers proves that some of them will be thus sanctified in this life, why does it not prove that all of them will have the same blessing? In his letter to the Thessalonians Paul says, "May the God of peace himself sanctify you throughout," — *you*, not *some* of you; the whole of the Church, not a part of it. And he adds, "Faithful is he that calleth you, who also will do it." His prayer was that God would sanctify them wholly; and that prayer he was certain the Lord would answer, doubtless because he knew it was God's plan and purpose to keep his own, and render them perfect before the day of Christ.

Paul's Experience.

In reply to the question, Do any Christians live without sin in the present state? reference has been made to several expressions of the New Testament which seem at first sight to affirm this. But they affirm it, if at all, not of a particular grade of believers in Christ, but of all without distinction who are his. And this circumstance proves that they were never meant to be taken in their full sense as descriptive of the actual life of Christians yet in the flesh. For, thus interpreted, they would contradict the manifest purpose of the writings in which they are found, as well as the experience of good men in every age of the Church. It will be recollected that the expressions referred to occur in the letters of Paul and of John; and if these apostles, when speaking of Christians in general, sometimes used language which taken by itself could

be misunderstood, they may perhaps have done the same thing when speaking of themselves. And as those who profess to enjoy "the higher life" believe that these two apostles had experience of the same life through grace, it is necessary to look at their statements concerning the work of God in themselves.

A beginning may be made with what Paul has said of his life before God was pleased to call him by his grace, and reveal his Son in him; for this examination will be of service in showing his style, or use of language. In his defence before Agrippa he asserts that he once thought it his *duty* to do many things contrary to the name of Jesus, and that in pursuance of this conviction he "shut up many of the saints in prisons," and "when they were put to death gave his voice against them;" also that he "constrained some of them to blaspheme," and, "being exceedingly mad against them, persecuted them also unto foreign cities" (Acts xxvi. 9–11). Now, can it reasonably be supposed that he had no risings of doubt as to the guilt of those whom he so furiously persecuted, and as to his own duty in thus proceeding against them? Did he mean to affirm anything more than his general, though blind and passionate sense of duty in this terrible work? And when he afterward said that he was a "blasphemer and a persecutor," and had obtained mercy because of his ignorance and unbelief; when he called himself "chief of sinners," and declared that for this cause he obtained mercy, that in him "first Christ Jesus might show forth all his long-suffering" (1 Tim. i. 13, *seq.*), — did he not intend to charge himself with real and great guilt?

Again, in his letter to the Philippians the same apostle describes himself in these words: "As to the righteousness which is in the law, blameless." But does he mean to

say that he had fully obeyed the law of God, so that it could lay no sin to his charge? If so, why does he write to the Galatians, that "as many as are of works of law are under a curse; for it is written, Cursed is every one that continueth not in all the things written in the book of the law to do them"? Or to the Romans, "Both Jews and Gentiles are all under sin," and, "Whatever the law saith, it saith to those under the law, that every mouth may be stopped, and all the world become guilty before God"? In the light of these passages it can hardly be supposed that Paul meant to claim for himself anything more than great strictness in observing the requirements of the law as to external service, — a strictness which rendered him "blameless" in the eyes of men.

In a similar way ought his language to be interpreted, when he speaks of his life and work as an apostle. Thus in his second Epistle to the Corinthians (i. 12) he says, "Our glorying is this, the testimony of our conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but in the grace of God, did we conduct ourselves in the world, and more abundantly toward you;" and in the first Epistle to the Thessalonians, "Ye are witnesses, and God, how holily and justly and unblamably we behaved ourselves to you that believe" (ii. 10). These are certainly strong expressions; but considered in connection with the context, and with the apostle's use of the words "holy" and "blameless" in other places, they by no means teach that he supposed himself to have lived in Corinth or Thessalonica without sin. It is characteristic of this apostle to use intense, unqualified language when treating of any particular subject, leaving the necessary limitations or qualifications to be supplied by the reader, or stated in some other place.

But are there any expressions in the writings of Paul which show that he did not regard himself as perfect in heart and life? In his letters to the Corinthians this great apostle was compelled to assert with decision his apostolic authority and faithfulness; yet he says, "So let a man account us as ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged by you, or by man's day; nay, neither do I judge myself. For I am conscious to myself of nothing; yet am I not hereby justified, but he that judges me is the Lord. So then judge not anything before the time until the Lord come," etc. (1 Cor. iv. 1–5). How does this language of Paul compare with the words of some among us who claim to be living without sin? For the apostle distinctly admits, that, though he is not conscious of unfaithfulness in the discharge of his duties as an apostle in Corinth, his conscience is imperfect and untrustworthy on this point. The Lord, and the Lord only, can make manifest the counsels of the hearts; and when he comes each one shall have the praise due to him from God.

Very suggestive also are his words in the ninth chapter: "I therefore so run, as not uncertainly; so fight I, as not beating the air; but I beat down my body, and bring it into subjection, lest perhaps, when I have been a herald to others, I should myself be rejected." Here the body, as in Col. ii. 11, is equivalent to "the old man" or "the flesh of sin;" and the passage may be compared with Rom. viii. 13: "If ye live according to the flesh, ye shall die; but if by the Spirit ye slay the deeds of the flesh, ye shall live." Meyer's note hits the mark: "Paul regards his own body (thus explained) *as the antagonist*, which he

assails with energetic and effective force, — even as a pugilist beats the face of his opponent black and blue, — in order that the affections which are hostile to the spiritual *ego* may be subdued."

But the view which Paul entertained of his own moral state is expressed still more clearly in his Epistle to the Philippians (iii. 12–15) thus: "Not that I have already obtained" the full experimental knowledge just described, "or have already been made perfect; but I pursued onward, if I may lay hold of that for which I was laid hold of by Christ Jesus. Brethren, I do not count myself to have laid hold of it; but one thing I do: forgetting the things behind, and reaching forth to the things before, I pursue on toward the mark, for the prize of the heavenly calling of God in Christ Jesus. Let us therefore, as many as are perfect, be of this mind." The perfection which the apostle disclaims in the first of these verses is ethical or moral. He declares himself to be in this respect striving to reach a goal and obtain a prize still before him. This is the interpretation of Hackett, Alford, Ellicott, Lightfoot, Meyer, Wiesinger, and Bengel, not to mention other commentators of less distinction. "In the highest fervor," says Bengel, "the apostle does not dismiss spiritual sobriety." There certainly was no need of his denying twice over what he had already denied in the strongest and only natural manner, by the words, "If by any means I may attain to the resurrection from the dead;" for no one could imagine that he had already experienced the resurrection and passed into the glorified state. Besides, it is evident that the word "perfect," in the last verse quoted above, cannot possibly refer to the perfection of saints in their glorified bodies. It can only relate to Christians here, including Paul himself. But if it refers

to some or all of the Philippian Christians, together with the apostle, it must be used in a sense differing somewhat from that of the corresponding verb in the twelfth verse. Paul had not been made perfect in the full sense of the word, as applied to moral character; but, with many whom he addressed, he was a mature, full-grown Christian, a man of rich and varied experience, far in advance, no doubt, of many who claim to be perfect in love, if not in knowledge. The conclusion to which this examination leads is therefore obvious; namely, that Paul did not profess to live without sin, but looked upon moral perfection as a goal which he was striving earnestly to reach.

John's Experience.

And the same may be said with equal confidence of John; for his own words afford the clearest evidence of his conviction of sin still remaining in his nature. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from every sin" (1 John i. 7 *sq.*) Whether the word "cleanseth" here denotes the pardon of sin through the atoning death of Christ, according to the analogy of Lev. xvi. 30, — "On that day shall he make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord," — or whether it denotes an inward purification through the influence of Christ's death (apprehended by faith) upon the heart, it is at any rate in the present tense, marking the effect of the atonement as continuous. It belongs not only to the past, but to the present, and it implies that there is *now* sin to be cleansed. Moreover, a proper translation of the Greek shows that it is not the root prin-

ciple of sin, but rather every particular sin, which is being cleansed.

All this agrees with the next verse: "If we say that we have not sin, we deceive ourselves, and the truth is not in us." This statement includes the apostle himself in the number of those who have sin, and affirms that a denial of personal sinfulness as a present fact in all those embraced by the pronoun "we" must spring from self-deception, and imply a lack of thorough honesty of heart. It is a statement of remarkable clearness, depth, and power, needing nothing to make it more luminous and conclusive.

Yet it is confirmed by the following verse: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from every unrighteousness." These words take it for granted that all Christians have not only sin, but "sins," not only evil in their nature, but evil that is manifested in feelings and actions which are sinful, and ought to be confessed. Hence they remind one of a petition in the prayer which Christ taught his disciples, to wit, "Forgive us our debts as we forgive our debtors," — a prayer which can hardly be supposed to contain any request unsuitable for believers at the present time. Yet the writer of these pages has been informed that some who profess to enjoy "the higher life" do not feel called upon to pray for the forgiveness of their sins. If this be so, they have grievously misunderstood the state of their own hearts and the teaching of the divine Word. The apostle adds, "If we say that we have not sinned, we make him a liar, and his word is not in us." By the first clause of this verse, sin is represented as a reality, passing over from the past into the present experience of John and his readers. For this is

the natural force of the tense of the Greek verb used by the apostle; and, thus interpreted, the thought of the verse is in perfect harmony with the preceding context and with the experience of nearly all Christians.

It has, indeed, been suggested to the writer by a professor of "the higher life," that John may have referred in verse eighth to a self-righteous person, who might say, "I have no sin to be forgiven," meaning, "I have never sinned." But it is evident that this letter of the apostle was written to those who were Christians by profession at least, while the language just used would have been an utter and outspoken rejection of Christianity. There is no evidence that any were admitted to the apostolic churches save those who trusted, or professed to trust, in Christ for the pardon of their sins; but there is evidence that some in the churches adopted the Antinomian view, that as Christians they were not under law, but under grace, and therefore could not sin. Against this perversion of the truth Paul had to contend earnestly; but against such a doctrine as the one supposed, namely, that some in the churches claimed that they had *never* sinned, there is no warning or argument in his letters. It may be added, that the view of the passage in John, which has been set forth in this discussion, is sustained, so far as its main feature is concerned, by the almost unanimous judgment of interpreters.

From this brief study of passages in the letters of Paul and of John, it appears to be certain that neither of these "holy apostles" intended to speak of himself as living entirely without sin. They were devout, self-sacrificing, godly men. In singleness of aim, in strength of faith, in ardor of love, in efforts for the salvation of sinners, they have probably had no superiors. It is therefore necessary

to conclude that "sinless perfection" does not appear in the lives of Christian men on earth. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Epistle to the Hebrews.

The topic discussed in this paper is one of so much importance at the present time, that it should be considered in the light of certain passages not yet examined. On the titlepage of a little book called "The Rest of Faith," stand two verses: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi. 28); and, "For we which have believed do enter into rest, as he said" (Heb. iv. 3). The former passage contains a promise for all those who come to Christ, or take his yoke upon them; not for some, but for all; and it is fulfilled in every instance. But there is no evidence in the passage or context, that the fulfilment is not gradual, progressive, beginning here and culminating hereafter, affording an earnest of the inheritance in time and the full enjoyment of it in eternity. The latter passage asserts that believers in Christ are entering into the rest promised to the people of God. But whether they enjoy it fully in this life depends, perhaps, upon the sense of other verses in the connection. In one of these, the ninth, the sacred writer draws his conclusion thus: "So then there remaineth a sabbath-rest for the people of God;" and then in the eleventh founds upon it his exhortation, "Let us therefore endeavor to enter into that rest, that no one may fall in the same example of unbelief." Because of their unbelief most of the Israelites fell in the wilderness, without entering into the rest of Canaan; and the Hebrew Christians were in

danger of departing in the same way from the true God. Hence the inspired writer exhorts them to "hold fast the beginning of their confidence firm unto the end." It is quite plain, therefore, that he is thinking of a heavenly rest, typified by that of Canaan, — a rest of which only a foretaste can be enjoyed in this earthly pilgrimage.

Two or three other expressions of the Epistle to the Hebrews are alleged in support of the claim that certain Christians lead a life free from sin. Among these is the exhortation, vi. 1: "Leaving the first principles of the doctrine of Christ, let us go on to perfection." The perfection here referred to is that of Christian understanding or knowledge; and according to the preceding verses, that knowledge is progressive, requiring time, thought, and action for its attainment. "For though ye ought, on account of the time, to be teachers, ye again have need that some one teach you the first principles of the oracles of God;" and, "Solid food belongs to those of full age, who by use have their senses exercised to discern good and evil." With Conant, Alford, and Noyes, we have translated a Greek adjective which literally signifies "perfect," or "perfect ones," by the phrase "those of full age," for this without doubt is its sense in the passage quoted. And obviously the noun, "perfection," in the exhortation which follows, is used with reference to the same thing, maturity of Christian life and understanding. It is therefore quite certain that this exhortation ought never to be alleged in support of the view that certain Christians become, in the full sense of the word, perfect, either in understanding or in heart, while still in the flesh.

Another expression which is sometimes alleged in support of the doctrine of "the higher life," may be found in

Heb. vii. 25: "Whence also he is able to save to the utmost those who come to God through him, since he ever liveth to intercede for them." But this language says nothing whatever concerning the rapidity of the work by which the believer is brought to complete salvation. It simply declares that Christ is able to accomplish fully the salvation of those who come to God through him, because he is an ever-living Intercessor for them; and this would be just as true if he were to complete the work of sanctification at death, and of glorification at the resurrection, as if he were to do the former at the instant of regeneration, and the latter at the instant of bodily death. It is surely surprising that any one should ever have appealed to this passage in proof of the doctrine of sinless perfection on earth.

More plausible is the inference from another passage, ix. 14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, cleanse your conscience from dead works to serve the living God!" But the reference of this verse to the atonement of Christ, as sufficient to deliver the believer from a sense of condemnation, is clear. Whoever trusts in Christ may draw nigh to God without fear, and engage in his service. The blood of Christ gives him true peace and boldness; in proportion as he apprehends the value of that blood will his conscience have rest, without being darkened. With this passage may be compared three others in the tenth chapter: "In which will we have been sanctified, through the offering of the body of Jesus Christ once for all;" "For by one offering hath he perfected forever those who are sanctified;" "Let us draw near with a true heart, in full assurance of faith, having had our hearts

sprinkled from an evil conscience," etc. In all these verses, the efficacy of the atonement for every one who believes is set forth. There is no hint of a division of Christians into classes. The perfection and sanctification referred to are perfection of *standing* in Christ, not perfection of *character* through his grace. In other words, the perfection and sanctification of the Hebrew Christians were as yet in Christ, not in themselves.

And all this agrees with a passage in the twelfth chapter: "My son, despise not the chastening of the Lord, nor faint when reproved by him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; but if ye are without chastisement, of which all have been made partakers, then are ye bastards, and not sons." According to this language, the true children of God may expect chastisement, reproof, scourging; and a lack of these would be an argument against, not for, the fact of their adoption into his family. But the use of these implies something in their hearts and lives which deserves reproof, chastisement, scourging; and that something must be sin. For children are not wont to be chastised by their parents for weakness, imperfection, or even "little inconsistencies," but for wrong-doing, for disobedience, for neglecting what is required or doing what is forbidden.

Epistle of James.

There are sentences also in the Epistle of James which raise the standard of Christian life very high, and sharply condemn sin of every form. If exhortation to a strictly holy life were evidence that Christians did, in some in-

stances live such a life, it would be easy to find that evidence in the letter of James. But this is the only evidence of such living to be found in that letter, and it is no evidence at all; it rather supposes a failure at this very point, so that the writer may consistently say, "For in many things we all offend" (iii. 2). And there is certainly no part of the New Testament which deals with religious experience in a less ideal or a more matter-of-fact way than the Epistle of James.

Doctrine of Peter.

The theology of Peter has been characterized as the Theology of Hope; for no writer of the New Testament appears to give so prominent a place to hope in his account of Christian experience. To be sure, he speaks of his readers as "children of obedience," as "redeemed from their vain course of life with the precious blood of Christ," as "having purified their souls in obeying the truth," as "a holy nation," a "holy priesthood," as "established in the truth," and as having "a pure mind." Yet his letters prove that these expressions denote but a partial and incipient holiness; not a life conformed to the prescribed standard, but a life which recognizes that standard and moves toward it. Hence the numerous exhortations and admonitions found in these Epistles: "As he who called you is holy, be ye yourselves holy in all your deportment;" "Pass the time of your sojourning in fear;" "Love one another from the heart fervently;" "Long for the spiritual, unadulterated milk, that ye may grow thereby unto salvation;" "Abstain from fleshy lusts, that war against the soul;" "Submit yourselves to every human institution, for the

Lord's sake;" "Honor all men. Love the brotherhood. Fear God. Honor the king;" "Ye wives, be in subjection to your own husbands;" "Ye husbands, in like manner, dwelling with them according to knowledge, giving honor to the female;" "Be sober, and watch unto prayer;" "Have your love to one another fervent;" "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;" "Give diligence to make your calling and election sure;" "Be diligent that ye may be found without spot, and blameless in his sight, in peace;" "Beware lest ye fall from your own steadfastness;" "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." These are samples of exhortation in the letters of Peter, and they presuppose an imperfect life in the Christians to whom they were addressed. Rest, holiness, perfection, were objects of hope, not of full possession. Peter therefore speaks of those to whom he wrote as begotten again to "a lively hope," — to "an inheritance imperishable, and undefiled, and unfading, reserved in heaven" for those "who are kept by the power of God through faith unto a salvation ready to be revealed in the last time." They are also exhorted to "hope perfectly for the grace that is to be brought to them at the revelation of Jesus Christ," and to "pass the time of their sojourning here in fear." Their "faith and hope" are said to be "on God;" and other expressions of a similar import are used. There seems therefore to be no reason to suppose that Peter thought of Christians in this life as belonging to two classes, one composed of persons simply justified, and the other composed of persons already sanctified. All are justified, and, as clothed in the righteousness of Christ, all are sanctified; but none are yet perfect, living

without sin. Thus James and Peter agree with Paul and John, while the Epistle to the Hebrews is in harmony with all the rest of the New Testament.

Summary.

Christ reminds the young man that there is but one perfect standard of goodness, the character of God; he teaches his disciples to pray, "Forgive us our debts, as we forgive our debtors;" and he commends the prayer of the publican, "God be merciful to me a sinner." Paul teaches that in the new man, having the Spirit of Christ, "the body is dead because of sin," while "the Spirit is life because of righteousness;" that such a man "by the Spirit should mortify the deeds of the body," that he himself, feeling his own moral imperfection, and "forgetting the things behind," was "pressing toward the mark," and would have the Philippian Christians imitate his example in this respect. John declares that "if we say we have no sin, we deceive ourselves, and the truth is not in us;" but "if we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." James asserts that "in many things we all offend." Peter represents the Christian life of his readers as imperfect, a life of hope rather than of fruition, yet exhorts them to grow in the grace and knowledge of Christ. And the writer to the Hebrews assures them of a sabbath-rest into which they should seek to enter, while he reminds them of their slight progress in Christian virtue and knowledge. All these representations appear to be inconsistent with the current doctrine of "the higher life," and fully justify us in rejecting that doctrine as erroneous.

EVIDENCE OF EXPERIENCE.

Self-Knowledge Imperfect.

It is noticeable that those Christians who have passed into what has been called "the higher life" rely very confidently upon their own experience for proof of their doctrine. Indeed, some of them speak as if they knew their own hearts thoroughly, — as if there were no secret places, no unseen depths, no unrecognized currents, in their souls, — as if they could measure every instant the utmost capability of their spirits for love to God and man, and could therefore detect the slightest deficiency in the ardor or purity of that affection. But a moment's thought will convince any one that his self-knowledge is very imperfect. A Christian may certainly know in some degree what he *does* feel, whether of joy or of sorrow, of love or of wrath; but how can he know that it is all he *could* feel? He may be sure that he has great peace and love; but how can he be certain that his peace is as deep, or his love as strong, as it *could* be?

Self-Approval Untrustworthy.

But may not a Christian safely infer the moral condition of his soul from his knowledge of its conscious working merely? If some of the streams from this fountain are seen to be pure, must not the fountain itself be pure? We reply that, in such a case, everything depends on the perfection of the eye that sees, and the test of purity which is adopted; for a stream may

be pure to one eye and very impure to another, clean according to one test and very unclean according to another. An imperfect Christian is therefore in danger of overrating the moral character of his conscious action. Until every film is removed from his spiritual eye, he is a fallible and partial judge of his own experience. Until he knows that his view of the action of his own heart is perfect, he cannot safely infer from that view that his heart is perfect. In other words, a man must be certain from some other evidence that he is perfect before he can appeal to his own consciousness in proof of his perfection. Hence, if the Word of God distinctly taught that some Christians would live without sin in the present world, no person could be certain of belonging to that number, except by a special revelation from God. How much less can he be certain of this when the Word of God contains no such doctrine, but a holy apostle says: "If we say that we have no sin, we deceive ourselves"!

Is Unbelief the Root of Sin?

Yet a possessor of "the higher life" writes as follows: "I can no longer accuse myself of unbelief, the root of all sin." Let us pause to ask, What evidence does the Bible afford that "unbelief is the root of all sin"? We are told that "the love of money is a root of all evil;" that if a man "love the world, the love of the Father is not in him;" that "sin is the transgression of the law," and "love the fulfilling of the law;" that "God is love," and Christians should be "imitators of God;" but we are nowhere taught that "unbelief is the root of all sin." It is indeed said that "whatsoever is not of faith is sin;"

but, according to the connection, this only means that it is a sin for any person to do what he is not convinced is right; in other words, disobedience to conscience is always sinful. It is also said that "without faith it is impossible to please him;" but it is equally true that without love it is impossible to please him.

Purpose of the Indwelling of the Spirit.

But the same writer proceeds thus: "What may be in me, below the gaze of consciousness, I do not know. If sin consists only in active energies, I am not conscious of such dwelling within me. If sin consists in a state, as some assert, I infer that I am not in such a state from the absence of sinful energies flowing therefrom, and more especially from the indwelling of the Holy Spirit." To begin with the last clause: Does the indwelling of the Holy Spirit prove any man to be living without sin? If it does, then it proves every Christian to be thus living; for the apostle distinctly affirms that "If any man have not the Spirit of Christ, he is none of his." But it is not true, as this writer admits, that *all* Christians are thus living; hence it is not safe to infer that any one is so living, from the fact that the Holy Spirit dwells in him. Indeed, the Holy Spirit dwells in human hearts to make them holy, not because they are already sinless. To the previous argument, resting on his own unconsciousness of sin, our reply has been given above. His witness in respect to himself is untrustworthy; his eye may not be so clear as God's eye, nor his standard of duty so high as God's standard.

Confirmation of our View.

But there are two other reasons why the testimony of those who enjoy "the higher life," as to the degree of sanctification which they have experienced, is unsatisfactory. And the first is this: they appear to watch the indications of grace in their hearts with far closer attention than they do the motions of sin. In some respects this may be wise; certainly it tends to the present comfort of the Christian; but it disqualifies him to bear witness concerning "the law of sin in his members." Moreover, as a one-sided view of his inward life, it cannot be altogether salutary. Perhaps it is better to look chiefly at Christ in love and trust, without dwelling to any great extent on the excellence of that love and trust; but at all events it is certain that a man needs to search his heart very closely, as with the candle of the Lord, in order to be sure that sin does not lurk or nestle therein; and if we may judge by their writings, this species of heart-searching is not characteristic of those who rejoice in "the higher life."

A second reason for distrusting their testimony in respect to the degree of sanctification which they have experienced is this: They assume that God has promised to deliver them now from all sin, if they believe aright, or, in other words, if they believe that he will do this very thing. Hence, knowing that God cannot lie, they conclude, from their conscious exercise of faith in this promise, that the work is actually done. The very character of their belief on the point in question tends to make them explain away everything that seems like sin in their desires or impulses, or to adopt a view of sin that agrees with their view of the prom-

ise of God. And so we are reminded that there is a Christian, in distinction from a divine, an angelic, or even an Adamic perfection, and are told that "whatsoever is of faith is not sin" ("Holiness through Faith"). But according to this view the standard of holiness is a fluctuating one, and for aught we can see, some of the followers of Christ, who have bound their fellow-Christians to the rack or the stake for what was believed to be the mortal sin of heresy, may have been acting at the time "up to the given measure of light upon their duty," and were therefore free from sin. The error in this view is a dangerous one. Faith in Christ does not, as a matter of fact, render every act which partakes of it holy. Faith in Christ is acceptable to God, not because it makes the conduct of the believer in this life sinless, but because it unites the soul with Christ, who has suffered for it. Faith in Christ and him crucified is peculiarly the act of a sinner who is conscious of his guilt. Rahab and Samson had faith, but they were not free from sin. And of one thing at least we may be sure, — that the Scriptures nowhere teach that "whatsoever is of faith is not sin."

The Higher Life Experience One-sided.

But is the peculiar experience of those who profess "the higher life" to count for nothing? Far from it. The writer believes it to be one type of Christian experience, and on many accounts a very interesting type. If it is not, in his judgment, the highest known to the Church, it is not certainly the lowest. If it is one-sided, like everything else in man, it has certain elements which go

toward making up a perfect character. If such sentences as these: "I felt, I knew, that I was accepted fully of Jesus," and, "For several years I have done the trusting, and Jesus the keeping," awaken surprise, and lead one to ask, "Was a believer ever *partially* accepted by Jesus? Is not trusting a work of the Spirit by which the believer is kept?" (1 Peter i. 5) yet there are other expressions in the same account which betoken a deep sense of the Saviour's presence and love. If we miss in the writings of such men the exhortation, "Work out your own salvation with fear and trembling," or, "Be diligent to make your calling and election sure," we find the more welcome exhortation, "Rejoice in the Lord alway, and again I say, Rejoice;" "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which passeth all understanding, will keep your hearts and your minds in Christ Jesus;" and such passages are used in them with a natural earnestness and pathos impossible to any but those in whose hearts the love of God has been shed abroad by the Holy Ghost. If they sometimes claim an almost inspired guidance in answer to prayer, and look to the Spirit more than to the Word for light in respect to doctrine and duty, they evidently appreciate more correctly than many others the providence of God in the daily concerns of life, find greater peace in a practical reliance on Christ for help in every time of need, and give a larger place in thought and feeling to spiritual things. If they seem to forget that "we are saved by hope," and that it doth not yet appear what we shall be, but we shall at last be like him, because we shall see him as he is; if they seem to undervalue the ministry of death by which we are separated from the

allurements of sense, and translated to our home with the Lord; if they seem to think less than did the apostles of the change which the resurrection will effect by completing the redemption of our whole nature; if they seem to attach undue importance to the earnest joy in this life as compared with the far more exceeding and eternal weight of glory which is to be received in the life to come; if they seem to delight in certain truths, to the obvious neglect or the manifest dislike of others, thus proving their piety to be intense in a certain direction, instead of full and true in all directions,—if this, as we think, is true, it is also true that they appear to have a very sweet spirit of trust in the Lord, and a very strong assurance of his love; that they delight in prayer, and testify aloud of the grace which they have received; and that they exhibit a profound interest in the stage or type of religious experience which has been vouchsafed to them. Indeed, there are many, very many Christians, who must be regarded as far behind them in faith and zeal, in whose minds and hearts this present world holds a much larger place than it does in some who enjoy "the higher life."

Another Type of Experience.

But, on the other hand, there are not a few, ignorant of the peculiar experience in question, who, saying little of their own progress and nothing of a "second conversion," seeing much sin in their own hearts and humbling themselves before God on account of it, confessing that in many things they offend and fail of perfection in all, yet wholly trust in Christ, and devote their energies with life-consuming zeal to his service; who work in the darkest places at home, or go far hence to the heathen; who

esteem others better than themselves, and look after the spiritual good of others as tenderly as after their own; who are renewed day by day in the inner man, and constrained by the love of Christ to warn men night and day with tears; who are pressed and bowed down by the weight of care for others, so that they would even die but for the grace of Christ. And the piety of these seems to the writer in more perfect accord with the whole truth, as taught by inspired men, than the piety which has been denominated "the higher life." The conditions of silent but certain growth are in it. The work of faith, and labor of love, and patience of hope, are manifestations of it. It is lowly, teachable, self-distrustful, but at the same time earnest, active, uplooking. The alternative is not, therefore, between standing in shade at the foot of a mountain, or in light on its top; between weak faith and lukewarm affection on the low plane of justification, or strong assurance and perfect love on the high plane of sanctification. The statement of that alternative leaves out of sight a great multitude of the truest and most self-denying followers of Christ in every age of the Church, and may almost be said to do dishonor to the grace of God in the history of his people; but there is no reason in the actual experience of "the higher life" for making it.

EVIDENCE OF OBSERVATION.

It is commonly asserted by professors of "the higher life," that faith in Christ and self-surrender to him, though only partial, are necessary in order to a state of justification, while the faith must become absolute and

the self-surrender complete in order to a state of sanctification. The former of these are conditions of the new life, the latter of "the higher life;" and the inward transition from the second state to the third is scarcely less marked than that from the first to the second. The entrance into "the higher life" may therefore be called with some propriety a "second conversion," lifting one as far above the ordinary life of believers as regeneration raises him above the life of unbelievers. In so far as this claim rests upon experience, it has been sufficiently examined; but there is another test which may be justly applied by those who have not the experience, — namely, the test of *observation*. "By their fruits ye shall know them," said the Holy One. "A good tree cannot bring forth evil fruit." This is a severe test, no doubt, and liable to abuse; yet, when fairly applied, it is as likely to reveal the truth as any other, save the Word of God. What, then, if their theory be correct, might be expected of those who enjoy "the higher life"?

A Lowly Mind.

Lowliness of mind might be expected. For this was characteristic of the Lord Jesus, and must be, therefore, of all who resemble him. But what is a lowly mind, and how does it find expression? Paul suggests an answer to the former question, by exhorting the Philippians to "think each other better than themselves" (ii. 3); and Peter furnishes an answer to the latter in these words: "Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble" (1 Peter v. 5). Genuine humility tends to make one see more good in others than in him-

self, and more evil in himself than in others. Whether this spirit is sufficiently characteristic of those brethren who rejoice in "the higher life," to justify their claim, the writer will not attempt to decide. It is, however, a point to be carefully considered by every one who makes the claim.

A Docile Spirit.

A teachable spirit might be expected. There are truths which every Christian is willing to learn, lines of progress in knowledge which are almost certain to lead him into green pastures and beside the still waters. But this cannot be said of all truth. There are doctrines which are firmly believed by some, and greatly disliked by others. A devout Calvinist finds the doctrine of personal election in the Scriptures, but a devout Arminian is consciously unwilling to discover it there. An honest Baptist insists that, according to the New Testament, nothing but the immersion of believers in water is Christian baptism, while a sincere Pedobaptist is strongly repelled by his feeling from this view. Thus Christians are separated into various sects. Is the word of God at fault in this matter? Is the light so faint that truth cannot be reached by candid study? We trow not. The fault is rather with the followers of Christ, who are not disposed to welcome all truth.

But what influence has "the higher life" upon its confessors in this respect? Are they rendered by it, in any marked degree, more willing to examine the evidence for a doctrine which they dislike? Does the Presbyterian who enjoys "the rest of faith" feel sure that his Methodist brother who has just obtained the same blessing under a different name will listen with greater candor

than before to reasons for the doctrine of election? Or does the Baptist of like experience approach his Presbyterian brother of "the higher life" with confidence in his willingness to weigh the evidence for believers' baptism more fairly than he would have done when only a common Christian? Here is a test worthy of being applied by those who profess to have surrendered themselves to the Lord, so that they have no will but his. We pretend not to single out the brethren who are in error, be they Baptists or Presbyterians, Methodists or Lutherans, Catholics or Quakers; it is enough to know that some of them must be in error, while assuredly their life, if it were moving on as high a plane as they suppose, would lead them to embrace truth which they now reject. The writer may be allowed to testify that he has known some professors of "the higher life" to be utterly averse to the plain duty of searching the Scriptures for light in regard to certain points of Christian doctrine or action. This may not be true of all; but there is reason to fear that too many are more inclined to be guided by their impressions, given, as they believe, in answer to prayer, than by a faithful study of the Holy Book.

A Benevolent Heart.

Great benevolence might also be expected. For "the end of the law is love, out of a pure heart and a good conscience and faith unfeigned;" "Thou shalt love thy neighbor as thyself;" "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "The love of money is a root of all evil;" "If any man love the world, the love of the Father is not in him." These sentences are easily repeated, but no

finite mind ever exhausted their meaning. Faith works by love, or it is dead; and on earth there is no true love without self-sacrifice. We must suffer with Christ for the good of men, if we would be glorified with him. By the process of sanctification, be it gradual or instantaneous, the believer is changed into the moral likeness of Christ, "who, though he was rich, for our sakes became poor, that we through his poverty might be rich." Now, it may be said that our Christian brethren who, through perfect self-devotement and unqualified trust, are blessed with "the rest of faith," have been delivered from the love of money, the desire of fame, the spirit of self-indulgence, and do steadily illustrate the unselfish virtues of a sanctified heart; that the most ardent lovers of their race, the most self-sacrificing missionaries, the stanchest heroes and martyrs of the faith, belong to this class. If this be so, it is a circumstance highly important; but even this would not prove their doctrine correct throughout; else we might accept the Moravian creed without consulting our Bibles. But, if it is not so, their doctrine must be erroneous; for the very pith and marrow of that doctrine is comprehended in the claim that they have reached, by the grace of God, a Christian life distinctly higher than that of other believers, a state of holiness either perfect or closely akin to perfection; and from the nature of the case such a life must be one of pre-eminent unselfishness and devotion to the good of men. The writer is not satisfied by any information within his reach that "the higher life" is able to meet this test, and relieve itself from the charge of error. Certainly he has known many, and read of more, who, while lamenting the weakness of their faith and confessing daily their sins, were ready to spend and be spent

for the salvation of the lost, were willing and eager to go far hence to the Gentiles, and were remarkable for glorying everywhere, not in themselves, but in the cross of our Lord Jesus Christ.

The objections which the writer feels to the current doctrine of "the higher Christian life" may be restated briefly as follows: —

Tiers of Christians.

It departs from the plain sense of Scripture in dividing Christians into two sections, or tiers, one above the other, and separated by a change similar and subsequent to regeneration. Of such a change and division there appears to be no evidence in the New Testament. According to that volume every one who is in Christ is a new creature, begotten of God, a temple of the Holy Ghost. In one Spirit all are baptized into one body. Under one King they all constitute a royal priesthood, a holy nation. In stature they differ every one from his fellow like the trees of a forest; and it would be as natural to divide them into ten classes as into two.

Progress of Spiritual Life.

It departs from the plain sense of Scripture in explaining the progress of spiritual life in the soul. For the sacred writers represent that progress as a growth dependent on the grace and truth of Christ; and "growth" is an almost imperceptible increase of life and power, — it cometh not with observation. Or, they describe it as a "renewal" which is repeated day by day, and not accomplished once for all. Or, they speak of it as a "cleansing" of the person from sin, which must be evermore

necessary till death comes. But the doctrine in question puts into this process a sort of "second conversion," by which the soul rises in a moment into a totally different atmosphere.

Baptism of the Spirit, and Prophecy.

It departs from the obvious sense of Scripture in claiming for Christians through all time the promise of baptism in the Holy Spirit and of the gift of prophecy. The motive which leads to an assertion of this claim may consist chiefly in a hidden desire to find the doctrine of "the higher life" in the New Testament; but the tendency of it is to destroy all confidence in the Bible as the sole standard and test of Christian truth. For if the same inspiration which was given to prophets in the apostolic age is possessed by the brethren of "the higher life" now, the former have no more claim to our confidence than the latter. Either the prophets of the first age, and the brethren of "the higher life" in all ages, are to be considered infallible when speaking in the Spirit, or neither the one nor the other can be trusted as infallible. If the former hypothesis be accepted as correct, the Pope of Rome may not be infallible, but there are many persons in Europe and America who are so; if the latter be accepted, there is nowhere any ultimate authority in matters of Christian faith. Dr. Mahan may be prepared to accept one of these two positions, as he must in order to justify his work on the "Baptism of the Holy Ghost;" but the writer is not prepared to do this, believing they are inconsistent with the Holy Scriptures.

Standard of Holiness.

It departs, or tends to depart, from the plain sense of Scripture in regard to the standard of holiness for Christians. That standard, according to Christ himself, is the character of God. To this standard he referred the young ruler who came to him with the question, "Good Master, what shall I do to inherit eternal life?" by replying, "Why callest thou me good? There is none good but God only" (Luke xviii. 18, 19). For the manifest purpose of Christ was to lift the young man's eye from merely human, and therefore imperfect, standards of goodness, to the divine and perfect one. And he presented this, not as a standard for angels or for Adam, but for all men; it is the only true standard for man as he is. And there is no greater absurdity in religion than to suppose that the standard of holiness has been lowered for the servants of Christ. But the most earnest and conspicuous defenders of the doctrine under examination have again and again set up a different and lower standard of moral obligation for Christians. If they act, it is said, day by day up to the given measure of light upon duty, if they "overcome all discerned evil," they are living without sin, — a sentiment which is not scriptural.

Sinlessness.

It departs, or tends to depart, from the plain sense of Scripture by asserting that some who enjoy "the higher life" live without sin. There are many, indeed, who hold the doctrine in question, without laying claim to perfection of Christian life; but they seem to be neither grieved nor shocked by the language of their brethren

who claim such perfection. We can hardly be in error, therefore, when we say that the doctrine of "the higher life" tends strongly to the doctrine of "sinless perfection." But it seems to us plainly unscriptural to assert that any Christian on earth lives without sin. The words of Christ to the young man as quoted above, the words of John in the first chapter of his first epistle, and the words of James, "We all offend," are directed squarely against this error, and are singularly forcible and unambiguous.

Undervaluing the Word.

It departs, or at least seems to depart, from the plain sense of Scripture by ascribing the believer's sanctification to the work of the Spirit, almost without the use of truth. Very little comparatively is said of the office of truth. The substance of the entire process is summed up by one writer in the words, "For several years I have done the trusting, and Jesus the keeping;" Jesus, of course, being supposed to keep his people by the Holy Spirit. But it is the doctrine of Peter that God keeps Christians *through faith*, or by means of trust, unto salvation. It is by sustaining and nourishing, first, faith in Christ, and then love and hope, that Christians are sanctified. A servant of Jesus does the trusting in no other sense than he does the loving, the hoping, the watching, the praying, the striving. To all these the Lord moves him by the joint agency of his Spirit and his Word. The idea of simple, passive trust springing from the human heart, as the God-appointed condition of sanctifying grace from Christ, is foreign to the Bible.

To these objections founded on the Sacred Record

might be added a number taken from the history of the Christian religion, showing, in the *first* place, that persons who claim the special guidance of the Spirit in all things have been proven to undervalue the sure Word of God and the proper helps to its interpretation; and, in the *second* place, that such persons have been found no more stable in character, pure in faith, and self-sacrificing in life, than large numbers who are conscious of no peculiar light from the Spirit.

PROGRESSIVE SANCTIFICATION.

If it is a mistake to suppose that the type of Christian experience known as "the higher life" is more than a very imperfect and one-sided development, leaving much of darkness, error, and sin in the soul, it would be no less a mistake to regard any other type of Christian experience as perfect. Yet a different type may have at least this advantage, that it includes a full recognition of remaining darkness and sin, and impels the soul to cry out more earnestly for help in the conflict with evil. To say more than this by way of comparison would be unprofitable. "We venture not," says an apostle, "to reckon ourselves among, or to compare ourselves with, some of those who commend themselves; but they, measuring themselves among themselves, and comparing themselves with themselves, are not wise." These words contain an important hint for all.

Description of Sanctification.

It may, however, be well to close this discussion with a statement of what is comprised in full sanctification, and of the means by which it is attained. To be of any value, this statement must be drawn from the Word of God; and therefore the language of Christ, as preserved by Paul, "It is more blessed to give than to receive," will be a convenient starting-point, for it casts a flood of light upon the nature of men. Assuming, as we must, that the true blessedness of man depends upon a right use of all his powers and capacities, it appears from this sentence that he has a spiritual constitution, which qualifies him both to receive and to impart good. He is made to be a beneficiary, and also to be a benefactor. His moral perfection must therefore consist in the greatest possible activity and growth of these two sides of his being, — the capacity to receive and the power to give. He is dependent on God for being; faculty, and grace; without God he is nothing, and can do nothing. A full and joyful recognition of this fact, accompanied with perfect openness of soul to divine influence, is necessary to holiness. Toward God he must be wholly and gratefully receptive, longing for his favor as life, and for his loving-kindness as better than life, and trusting him absolutely in storm and in calm. But this is only one side of a holy life. Love is said to be greater than faith, and giving more blessed than receiving. This would be incredible, were it not asserted by the very highest authority. For who would imagine that anything could be more blissful than to welcome the peace of God into the soul, than to feel the currents of eternal life flowing into one's heart from the true vine? Yet there is a more

joyful experience than this, — the experience of bearing fruit, of imparting good, the out-going, self-forgetting, triumphant activities of love. With unrivalled clearness of vision, the disciple whom Jesus loved saw in his blessed Master the image of the Father, and, in words marvellous alike for their simplicity and power, declared that "God is love, and he that dwelleth in love dwelleth in God, and God in him." Perfect love must therefore be united with perfect trust in order to full sanctification. Let either of them be weak, and the other will suffer. If "the lust of the flesh, the lust of the eye, or the pride of life," still maintains the slightest hold upon the heart, by so much will faith and love be weakened, and the believer's character fall below the standard of holiness. If self-will or self-indulgence, if scepticism or credulity, if disrelish of any truth or attachment to any error, yet lingers in the spirit, it is a sign of the old nature; sin is still there casting its shadow on every act, and all conceit of perfection is folly.

Means of Sanctification.

It cannot, however, be denied that faith and love are capable of increase; nor can it be doubted that evil desires may be weakened, if not wholly eradicated. By this double process is Christian character improved, ennobled, purified, in the present life.

Doctrine of Peter.

Both the fact and the means of this improvement are indicated by the words of Peter, "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." This language is generally understood as an exhortation

to Christians to seek more grace and knowledge from the Lord, or to make progress in respect to grace and knowledge. But it calls upon them rather to grow in spiritual strength by living in the atmosphere of the grace and truth of Christ. In other words, grace and truth are the elements in and by which the power and beauty of their new life are to be increased. They are the divinely appointed means of spiritual enlargement or sanctification. But, when the grace of Christ is thus distinguished from his truth, the former refers to the work of the Holy Spirit, and the latter to the gospel. Sanctification, then, is carried forward by the influence of the Holy Spirit and of Christian truth upon the hearts of believers. This is the doctrine of Peter.

Prayer of Christ.

And the language of Christ in his prayer for his own implies the same doctrine; for that prayer, "Sanctify them in thy truth; thy word is truth," ascribes the work of sanctification to God acting by his Spirit, but recognizes the Word of God as the element in which the work is to be accomplished. Accordingly believers are sanctified, not by the Spirit dwelling alone in the soul, and cleansing by his simple energy the susceptibilities and affections, regarded as the springs of moral life, but by the Spirit dwelling in the soul, and disposing it to seek and welcome the truth as it is in Jesus, by the Spirit revealing through the Word the things of Christ to the mind and heart. This view accounts for the description which John gives of Christ as "full of grace and truth," and for his statement, that "grace and truth came by Jesus Christ." It also explains the declaration of our

Lord to his disciples, "The words which I have spoken to you, they are spirit and are life." Faith, hope, and love are filled with fresh life and vigor by the truth concerning Jesus, which was imparted to the apostles by his own lips, or by the Holy Spirit, and which is offered to us in the written Word.

Relation of the Spirit to the Word.

Moreover, as the Scriptures present to our minds all the religious truth necessary to spiritual progress here, in language sufficiently clear and strong, it may probably be said without rashness that the work of the Spirit in sanctification now consists in opening the heart to receive that truth, in helping it recall the part of that truth which is most needed at any given moment for the soul's good, in moving it to plead with God for holy impulse to do his will, and in giving by direct action and the power of suggested truth that impulse to service. At any rate, the Holy Spirit does not take the place of the written Word, so that a devout Christian may expect to grow up to the stature of a perfect man without faithful study of the Scriptures.

Looking again at the exhortation of Peter, "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ," it will be seen that this exhortation suggests more than growth and the objective means of this growth; it suggests also some kind of voluntary agency in those addressed. Hence only can the form of exhortation be explained. And this voluntary agency cannot be limited to communion with God by prayer, study of the Scriptures, and meditation on the truth; it also includes direct obedience to the will of God, or at least a willingness to obey. For our Lord affirms that "If any one is willing

to do his will, he shall know of the doctrine, whether it is of God, or whether I speak from myself." The spirit of obedience is therefore pre-requisite to a right view of Christian truth, just as a right view of that truth is pre-requisite to spiritual growth. A believer's progress in sanctification must therefore be determined in no small degree by his readiness to obey the commands of Christ. It is not, then, surprising that some are far in advance of others, nor should it be esteemed wonderful that many seem to make no progress at all. Yet there is reason to hope, that, wherever there is life, there is some kind of growth, and reason to believe that in no instance is that growth unobstructed by sin, till death comes, and the "old man" is left behind by the released spirit.

Growth Variable.

Another remark is perhaps necessary to a just statement of the case; namely, that growth is not uniform through all the periods of Christian life. It varies with the seasons. It has times of cold and drought; times when the inner currents are dull and slow; times when darkness and storm prevail, and the very roots of faith are strained to the utmost; times, therefore, when growth seems to be arrested. But it has also times of manifest and rapid advance, when all things within and without hasten it on, when heaven stoops with blessing, and holy sunlight and shower refresh the spirit; times when the potencies of faith and love leap forth in a thousand currents of surprising volume and purity; times when one rises from a lower plane to a higher, as in a moment, and rejoices in a new sense of the divine grace; and these times would be far more frequent if Christians were more given to prayer and labor.

Pressing toward the Mark.

Let no one be disheartened at the account now given of sanctification. Let no one doubt the wisdom of God in postponing our complete likeness to Christ till we see him as he is. Let no one feel that the lessons which he learns by earthly experience, after his eyes have been opened to the plague and bitterness of sin in his own heart, will be of no service to him hereafter. And let no one forget that ample provision has been made for his rapid spiritual growth and purification here on earth. But one day with the Lord is as a thousand years, and a thousand years as one day. His work is sure and for eternity. Meanwhile it is for us to look upon all sin with deep abhorrence, and upon perfect holiness with ardent desire. It is for us to imitate the apostle, and, forgetting the things behind, reach forth unto the things before, and press toward the mark for the prize of the heavenly calling in Christ Jesus. Our country is in heaven. Our true life is hid with Christ in God. We are on our way to a city that hath foundations; and we cannot be too careful to live as strangers and pilgrims while in the flesh, "pursuing Duty, though we do not overtake her."

We may not be translated by divine grace in a moment of time, from spiritual childhood to maturity; but we may go from strength to strength, until every one of us shall appear before God in peace. The path which leads us from unbroken darkness to perpetual day may be "rough and long;" but it will end at last in the celestial city, — error dissipated, selfishness overcome, love made perfect. There may be a great conflict here with the powers of evil within, but faith is sure of victory. Then

let us press toward the mark! Let us keep the end in view, and "so run, as not uncertainly; so fight, as not beating the air." For "we do it to obtain an incorruptible crown." Putting ourselves in company with the apostle, "let us run with patience the race set before us."

"Strive, man, to win the glory;
Toil, man, to gain the light;
Send hope before to grasp it,
Till hope be lost in sight."

In his "Holy War," John Bunyan represents the Prince as warning his recovered Mansoul that there were some "friends of Diabolus," "sturdy and implacable," "yet remaining in the town;" and as saying on that account, "Wherefore, O Mansoul, thy work as to this will be so much the more difficult and hard, — that is, to take, mortify, and put them to death, according to the will of my Father. Nor can you utterly rid yourselves of them unless you should pull down the walls of your town, the which I am by no means willing you should do." But he promises after a time to do this himself, "For yet a little while, O my Mansoul, even after a few more times are gone over thy head, I will take down this famous town of Mansoul, stick and stone, to the ground; and I will carry the stones thereof, and the timber thereof, and the walls thereof, and the dust thereof, and the inhabitants thereof, into mine own country, even into a kingdom of my Father; and I will there set it up in such strength and glory as it never did see in the kingdom where now it is placed. Then will I make it a spectacle of wonder, a monument of mercy, and the admirer of its own mercy. And then thou shalt, O my Mansoul! have such communion with me, with my Father, and with your lord secretary, as is not possible here to be enjoyed, nor even

could be shouldst thou live in universe the space of a thousand years. There thou shalt not need captains, engines, soldiers, and men of war. There thou shalt meet with no sorrow nor grief; nor shall it be possible that any Diabolian should again forever be able to creep into thy skirts, burrow in thy walls, or be seen again within thy borders, all the days of eternity. Life shall there last longer than here you are able to desire it should; and yet it shall always be sweet and new, nor shall any impediment attend it forever."

ON THE IMPOSITION OF HANDS IN ORDINATION.

WE propose to give in this paper an exposition of certain passages in the New Testament, which are commonly supposed to justify and perhaps require the laying on of hands of the presbytery in setting men apart to the Christian ministry. But before looking at these passages, a few words may be said as to the meaning of the act in question. It will be admitted that the laying of a father's hand upon the head of his child when he invokes upon it a special blessing is a natural and therefore a significant act. It may not be easy to determine the exact significance of the act, but the very fact that it is natural, spontaneous, proves that it has a meaning; and if it has a meaning it is symbolical language.

As to its general import in the case supposed, we suggest the following: The hand is the natural organ for giving, transferring, communicating; and if any ownership, office, duty, or service, any blessing or claim to good, any curse or responsibility for evil, is to be put by one upon another, this cannot be signified by any act accompanying the appropriate words, more naturally than by the laying on of hands. Now a father is the heaven-appointed guardian and guide of his child. It is his duty

to study the nature, ability, spirit, and condition of that child. For the right ordering of its early life his authority should express and enforce the will of God. And often in due time he may transfer to his child some part of the ownership, stewardship, responsibility, or service which has belonged to himself. For instance, the blessing of God upon the chosen people, embracing a title to the land of Canaan, may be conceived as belonging for a time to Isaac; and it was the will of Jehovah that it should be transmitted by a solemn act of this patriarch to one of his sons. God made choice of Jacob, and the father, in spite of his own purpose to the contrary, did solemnly pronounce Jacob to be the heir of the promise. His act in conveying the promise to Jacob was embraced in the plan of Jehovah, and in a sense the blessing of Jehovah was conditioned on the utterance of it by Isaac. Again, it would seem as if the particular blessing which God gave to the two sons of Joseph was conditioned on their being adopted by Jacob as his heirs, instead of Joseph, and on the crossing of Jacob's hand as he signified to Ephraim and Manasseh the portion of good that each should inherit. So, too, the blessing and inheritance of Israel was now divided by God through Jacob into twelve parts of unequal value, and assigned to the heads of the twelve tribes.

Something more similar to the imposition of hands in ordination was required of the children of Israel when the Levites were set apart to the service of the sanctuary. For the Lord said unto Moses: "Thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: and thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands

upon the Levites," etc. And "this act" says the "Speaker's Commentary," "the distinguishing feature of the ceremony, represented the transfer to the Levites of the sacred duties originally incumbent on the whole people. At God's command the people solemnly assigned to the sons of Levi what in an important sense belonged to them."

Reference may be made to another instance. "The Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him, and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. . . . And Moses did as the Lord commanded him." Here the laying on of hands was intended to represent Moses as transferring to Joshua, in obedience to God's will, a share in the office he was holding, that is, in his leadership of the people. It was God who had qualified and chosen Joshua to be a leader, under Moses; yet he did not enter upon his office until Moses had publicly, by a solemn emblematic act, committed to him his new office. Earthly order was found consistent with divine authority.

Turning now to the New Testament, we find these words in the Acts of the Apostles (viii. 14–17), "And the apostles at Jerusalem, hearing that Samaria had received the Word of God, sent to them Peter and John; who, having come down, prayed for them that they might receive the Holy Spirit. For he had not yet fallen upon any of them; but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Spirit." From the accompanying narrative it may be surely inferred that

the Samaritan disciples received extraordinary gifts of the Spirit, similar to those which the apostles received on the day of Pentecost. Some of them were doubtless enabled to work miracles, to speak with tongues, or to prophesy. And such results appear to have followed the laying on of the apostles' hands in other cases, while they did not follow the same act when performed by any one else. Now when we consider the pre-eminent endowments of the apostles and their relation to the ordering of all things in the churches, when we compare the result of the imposition of hands by them with the result in other cases, and when we look at the instances referred to in the Old Testament in the light of those mentioned in the New, we naturally conclude that the imposition of hands was suitable when, and only when, an endowment, office, obligation, or service, which appertains to him who performs the act, is to be committed in part or wholly to another, and when, also, in the wisdom of God, the former is entrusted with some responsibility as to the appointment or induction into office of the latter. This statement is suggested by a review of the instances of laying on of hands recorded in the Bible, and will be of use to us in studying the passages which relate to ordination for service in the Christian ministry.

Let us begin with Hebrews vi. 2: "Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of the laying on of hands, and of resurrection of the dead, and of eternal judgment." These are spoken of by the writer as "the first principles of the doctrine of Christ," and they are certainly matters which would be likely to engage the attention of persons just converted. It will be observed that "the doctrine of the laying on of hands" is

associated with that of "baptisms;" and as the expression "a doctrine of baptisms," must signify Christian teaching either in respect to baptism in water and baptism in the Holy Spirit, or in respect to Jewish and Christian baptisms distinctly, so the expression a doctrine "of laying on of hands" must signify Christian teaching in respect to this act as used in the churches, or possibly as used by Jews in former times and now by Christians. And this at least may be inferred from the connection in which the doctrine of the laying on of hands is now mentioned, that it was regarded as a very significant and important act, an act that should be understood by all Christians, even those who had just commenced their new life. Repentance, faith, baptism, laying on of hands, resurrection, eternal judgment, — is it likely that one and only one of these was temporary, and now ready to vanish away? Or is it likely that if the doctrine of baptisms embraced an explanation of the true meaning and plan of the various ritual immersions under the old economy and under the new, that the doctrine of the laying on of hands only referred to the use of this rite in receiving members into the Church?

The next passage to which I would call attention reads as follows (Acts xiii. 1–3): "And there were at Antioch, in the Church that was there, prophets and teachers; Barnabas, and Simeon who was called Niger, and Lucius the Cyrenian, and Manaen the foster-brother of Herod the tetrarch, and Saul. And while they were ministering to the Lord and fasting, the Holy Spirit said: Set apart for me Barnabas and Saul for the work to which I have called them. Then, after they had fasted and prayed, and laid their hands on them, they sent them away." This passage is very disappointing to one who seeks light as to

the imposition of hands in ordination; for the service to which Barnabas and Saul were set apart was not that of the ministry in general but that of carrying the gospel to the heathen. They were already distinguished preachers of the Word, and one of them was an apostle. But this may be learned from the narrative: (1) that imposition of hands was esteemed proper in apostolic times, and by inspired men, when ministers of Christ were to be entrusted with a great and special work which belonged in a sense to all; and (2) that this symbolical act was deemed proper even when no peculiar gift of the Spirit was expected to accompany it; when it could only signify the commitment of a trust and responsibility and duty to faithful men, and not the bestowal of a blessing upon them. We may also infer from this narrative that, if persons were set apart by any religious ceremony or service to the work of the ministry, as their calling, that ceremony included the laying on of hands and prayer; for the reasons which called for these in setting men apart to a particular service in the ministry, must call for them yet more loudly in setting men apart to the work of the ministry as a whole.

But the passage before us says nothing of the part, if any, which the Church in Antioch took in setting Barnabas and Saul apart to the special work assigned them by the Spirit of God. Judging by other instances of Christian life in that age, it may, however, be safe to assume that the five prophets and teachers who are named by Luke did not go through this transaction by themselves, but rather in connection with the Church. And this conclusion is slightly strengthened by the word *λειτουργούντων*, "while they were ministering," which most naturally refers to some kind of public worship.

The first part of the sixth chapter of the Acts may next be considered. Here it is said that "they (the apostles) called the multitude of the disciples to them and said: 'It is not proper that we should leave the Word of God, and serve tables. Therefore, brethren, look ye out among you seven men of good repute, full of the Holy Spirit and of wisdom, whom we will appoint over this business.' The saying pleased the whole multitude," and they chose seven men "whom they set before the apostles; and having prayed, they laid their hands on them." Now this account illustrates very fully and beautifully the meaning and propriety of the imposition of hands in consecrating men to the ministry. For though the seven men were not set apart to the gospel ministry, they were set apart to a service which had been performed thus far by the apostles, and which only men who were full of the Holy Spirit and of wisdom could rightly perform. The service was semi-spiritual, at least, and some of those who were put in charge of it proved to be able ministers of the Word. Though deacons, they were evangelists. But it is noteworthy that the imposition of hands was not, in this case, with a view to any new and special communication of the Spirit. They were chosen because they were already full of the Holy Spirit and of wisdom, and nothing is said of any additional gift in consequence of the apostles' prayer or imposition of hands. Manifestly a service was committed to them, and by those who had been themselves trying to perform it. The apostles transferred to them a part of their work, and signified this by the laying of their hands upon them. In this case we see, what we did not in the one previously examined, that the whole body of the Church took part in the transaction; for the multitude made choice of the

men who should relieve the apostles of a portion of their care. And from this narrative it is safe to infer that pastors were set apart to the work of the ministry by the imposition of hands. For if the lower office called for this ceremony, much more did the higher.

Passing now to 1 Timothy iv. 14, we find these words: "Neglect not the gift that is in thee, which was given thee through prophecy with the laying on of the hands of the eldership." With this may be connected an expression in 2 Timothy i. 6: "For which cause I put thee in remembrance, that thou stir up the gift of God, which is in thee by the laying on of my hands." It may be remarked, in the first place, that at some time Timothy had received the imposition of hands by the eldership; and we have no account of such an act when one was received into the Church. It is almost certain that Paul referred to the solemn services by which Timothy was entrusted with the ministry of reconciliation. And it is probable, if not certain, that Paul was present at the ordination of Timothy, and that the imposition of his own apostolic hands was the symbol and occasion of some special gift to his true child in the faith. For the second passage makes it plain that Paul regarded his own connection with the service as in some way the occasion of that gift. And this agrees with our general statement, that the imposition of hands was suitable when, and only when, an endowment, office, or service, which appertains to him who performs the symbolical act, is to be committed in part or wholly to another. But it is to be observed that the eldership, and not merely Paul, laid hands upon Timothy, while the special gift was due to the apostle's act. Why, then, did others join in the ceremony? Evidently because their act had a propriety and

significance apart from the gift referred to. Evidently, because pastors who were not prophets, and had no spiritual gifts in charge, had certain relations to the ministry which made their act natural and significant. They had such relations, in fact; and the meaning of their acts must have been equivalent to these words, "In harmony with the law and order of Christ's kingdom, and with the evidence which we have that he has called you to this work, we put upon you the honor, the authority, the privilege, and the duty of taking part in this ministry. Under Christ we are charged with seeing that it be not degraded by unworthy men, and with entrusting it to those who are worthy. We believe that you have been counted faithful by him, and we therefore commit to you this blessed office and responsible work."

This, I believe, was the import of laying on of hands by the eldership in the apostolic age; and it is the meaning which should be ascribed to the act now. Order is heaven's first law. Suitable means should be used to prevent unworthy and incompetent men from entering the ministry. Those who have been themselves in the service understand better than others the nature of it, and the qualifications which it presupposes. It is therefore evident why an important place should be given them in receiving men into the ministry. Certainly such a place has been given them, and they should not shrink from filling it conscientiously.

There is another passage in the First Epistle to Timothy which deserves attention, and which confirms what I have just said. It is this: "Lay hands suddenly on no one; neither be partakers of the sins of others." After a very careful examination of this passage, I became fully satisfied that it was directed against the hasty ordination

of candidates for the ministry. Timothy and those with whom he was to act, or those who were to act under his instruction received from Paul, were not inspired. They were to judge of the qualifications of men for the sacred office, as we are to judge of the same; and they were to commit that office to them with no other light than we may have in doing such an act. Paul had therefore mentioned in detail the most important qualifications for the ministry, and he now cautions Timothy against haste in concluding that men have these qualifications. Time for trial and proof is important in every case. No one should be intrusted with the sacred office who is a new convert, no one who has not given proof, by a considerable period of wise and faithful service in the Church, that he is fit to be a leader of God's people. Those who lay hands on one who has not been proved in this way, will be held in some measure accountable for the sins which he may commit and the evil which he may do in the sacred office.

It will be observed that my topic has not led me to speak of the relation of any church or churches to the laying on of hands in ordination. It is, however, quite possible that the elders who officiate in the service should be regarded as acting for the churches fully as much as for themselves, — just as the congregation of Israel was probably represented by the elders of the several tribes whose hands were laid upon the Levites in the instance already noticed. Yet it is evident that the imposition of hands in the apostolic age was by the elders or pastors; and whether we look at their relation to the ministry, or to the churches, they were the fittest persons to perform this service.

It will be observed that we have not spoken of the

imposition of hands as a symbolical invocation of blessing on the person ordained. Possibly it was sometimes used with that significance; but the Scriptural evidence of such a use does not seem to be conclusive. When Christ put his hands on the children and blessed them, his relation to them was not simply that of one who prayed for them. In a word, according to Scripture, imposition of hands does something else than to emphasize prayer. It is rather accompanied by prayer; the duty or service which is put upon one by this significant act is a duty or service which he needs divine grace to perform; and therefore the imposition of hands cannot be too closely connected with fervent and special prayer. But it is not itself a prayer, nor a mere accompaniment of prayer. It is only appropriate when some special office, responsibility, power, or service is intrusted to one.

The conclusions to which this examination has led may be summed up in the following propositions: —

1. That, according to the New Testament, imposition of hands by pastors is properly included in a service of ordination to the Christian ministry.

2. That this act, more than any other, represents and declares the decision of the council to set one apart to the Christian ministry, and therefore it ought not to be omitted.

3. That by rejecting the imposition of hands at ordination, one rejects an important public act which represents a part of the order of Christ's kingdom. And, trusting to reason for guidance, it may perhaps be added —

4. That since what is *represented*, and *declared*, by the imposition of hands is *authorized* by a council when it votes to set one apart to the Christian ministry, the vote asserts as much authority as the imposition of hands;

and if the vote is not on that account objectionable, neither is the imposition of hands.

Yet if we look upon ordination, not as a sacrament imparting inward and official grace, but as a ceremony investing the candidate with a right to do the work of a bishop in the churches, it may be added —

5. That the decision of a properly organized council, made after careful examination, that the candidate is qualified for the work of the ministry, and should be intrusted with that office and commended to the churches by a public and solemn service, is the strictly indispensable act. A suitable announcement of this decision is a matter of great importance; but the decision itself and its publication in some way are indispensable. And in its publication, as far as I can judge, the imposition of hands is fully as important as the prayer of ordination, the right hand of fellowship, or the charge.

PREPARATION FOR THE MINISTRY.

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. — TITUS i. 9.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. — 2 TIM. ii. 2.

BEGINNING with the passage in Titus, and connecting its first clause with the foregoing grammatical subject, we learn that a Christian bishop must be one who holds fast the faithful word as he has been taught. He must be one who clings, not to human speculation or intuition, but to revealed truth, which is sure, and worthy of all acceptance. He must be, not a rationalist, who leans to his own understanding, nor a mystic, who surrenders himself to the impulses of his own fancy or feeling, but an educated Christian, who knows and loves, and retains with the grasp of intelligent faith, that system of truth which was taught by Christ and his apostles. Paul goes on to specify in the last clause two reasons why a pastor or bishop must possess this qualification: namely, first, that he may be able to exhort with sound doctrine; and secondly, that he may able to convince the gainsayers. Many are they who need to be fed with the truth and stimulated to greater zeal; and it is the pastor's duty to perform this work. Many, too, are they

"whose mouths must be stopped," lest by sophistry and ridicule they "subvert whole houses;" and it is the pastor's duty to accomplish this task also. He is to "feed the Church of God," and "turn to flight the armies of the aliens."

This, then, is the pastor's work. If, now, we examine the passage in Timothy, it will tell us in part how he is to be qualified for its performance. For Paul there directs Timothy to commit the Christian doctrines, which he has heard from the Apostle, unto faithful men, who as such, having received this knowledge, would be able in their turn to teach others also. And by the expression "others also," we are referred, according to the best view of our text, not to men in general, who must needs be taught the way of life, or "stumble on the dark mountains," but to those who should be, like themselves, in a special sense, "stewards of God." Moreover, if the "others" here contemplated are faithful men looking forward to the pastoral office, the teaching here enjoined must be somewhat over and above that which is necessary to qualify one for the Christian duties of ordinary life, something indeed which may be fitly called a ministerial or theological education. This view is supported by the preceding clause, which calls upon Timothy to commit what he had heard to "*faithful* men;" to men, therefore, who were already tried and trustworthy believers, acquainted with the chief doctrines of Christianity, but who were yet in need of fuller knowledge that they might be able suitably to perform their special work. We are therefore justified in saying that Paul's language now before us indicates the process by which God designs to perpetuate in the church a class of true-hearted and well-instructed preachers of his Word. It provides for

those who are to become "pastors and teachers" under Christ a course of preparatory theological instruction, and by implication makes it their duty, as a general rule, to avail themselves of the same.

We believe it has been shown by this brief explanation that Paul's language in the two passages of our text has an important bearing on the subject of ministerial education.

And it should be remembered that his letters to Timothy and Titus were written near the close of his life. At that time numerous churches had been gathered in almost every province of the Roman Empire; many communities had been long familiar with the preacher's voice; the first principles of the gospel were widely known; opposition had become organized and skilful; miraculous gifts and apostolic wisdom were about to cease; and the conflict between Christianity and the world had assumed its permanent character. It may therefore be affirmed without fear that no qualification for the pastoral office which the Apostle then pronounced necessary can be safely dispensed with at the present day. If the duties of a Christian pastor have been modified at all by the lapse of time and the changes of society, it is certain that they have become, not less, but more arduous than at first, demanding greater intellectual and spiritual power for their performance than ever before. Hence, relying upon the authority of Paul, we make the following proposition our theme, namely: —

That a course of theological study is eminently desirable for those who are about to enter the Christian ministry.

Let me be well understood. To depreciate the usefulness of ministers who have never taken such a course is no part of my design in the present discussion. Many of

this class have been signally honored by the Saviour. Their sound judgment, practical energy, deep experience, fervent piety, and persuasive eloquence, have placed them in the front rank of champions for the truth, and have endeared them to all genuine believers. We venerate the names of John Bunyan, Andrew Fuller, and Thomas Baldwin. We believe with all the heart that "Christ Jesus counted them faithful, putting them into the ministry." We recognize also with grateful joy the wisdom and efficiency of numerous pastors in our own land who have been led to omit all preparatory study, whether classical or theological, and to enter at once upon their holy work. They will, it cannot be doubted, have many and able successors; and the ministry of our denomination will be largely augmented by noble men who pass directly from other callings to its blessed service. Not a few of these will be justified, we believe, by their advanced age and domestic relations, and superior intelligence in omitting a course of preparatory study. Their action in this matter will not result from any reluctance to put forth the self-denying, persistent efforts required of a faithful student, but from a conviction that the sum of their usefulness will be made the greatest by entering at once upon their ministerial work.

Whether, however, some by taking this course may not neglect a more excellent way, and so fail of the greatest possible usefulness, is a question worthy of patient thought. For although one may be very efficient in his Master's service, we are not thereby forbidden to suppose that he might have been still more efficient. Although his labors may be attended by the blessing of God, we are not therefore to conclude that his way has been perfect and all his decisions right. Good and evil are

strangely mingled in this life, and heavenly aid is granted to those who often mistake the path of duty. Indeed, no "demonstration of the Spirit" could ever be associated with human agency in preaching the gospel, were it withheld until men should appear whose action conformed itself throughout to the Divine will. Hence great success in the ministry of reconciliation neither shows that greater success was impossible, nor proves that a more deliberate and studious preparation for the work was undesirable. This remark will be confirmed in the sequel of our discourse by a reference to the usefulness of many in different periods of the church who have made such a preparation.

Meanwhile it remits us to the Word of God as the chief source of light upon our subject. And we shall therefore appeal to this ultimate authority for instruction. We affirm, then, that preparatory theological study is exceedingly desirable for those who are about to enter the Christian ministry, *in view of their contemplated work as described by the pen of inspiration.*

We have in mind those, and those only, who are looking forward to the pastoral office. And the work of every pastor has for its object not only the spiritual good of his own flock, but also the spread of truth for the glory of God throughout the world. Accordingly, we must examine the nature and extent of that work in each of these directions. We begin with the labor of a Christian pastor for his own church and people.

To these he must "preach the Word." That we may ascertain the meaning of this expression, and have a just conception of the service which it enjoins, we must examine the leading terms employed by sacred writers in describing the work itself, as well as the message which

it conveys. Of the former class, or those which describe the work itself, one signifies "to announce publicly;" another means "to proclaim good news," and a third finds its precise equivalent in our verb "to teach." The first is translated simply "to preach," and characterizes the act of announcement as open or public; the second is rendered by the phrase "to preach the gospel," and characterizes the message as favorable to those addressed; but neither of them assigns any limit to the extent or complexity of this message; neither of them affirms the ability or readiness of those addressed to comprehend its import; neither of them intimates how fully and repeatedly and persuasively it must be set forth and explained.

Now, if men were everywhere convinced of their alienation from God and exposure to his wrath; if they were filled with intense anxiety at their condition, and unutterable dread of approaching ruin; if they were waiting with breathless suspense and alternate hope and despair for Jehovah's message, and were pale with desire and longing to receive a Monarch's pardon and enjoy a Father's smile; then, indeed, might willingness of heart and strength of voice wellnigh equip the herald of salvation; then might knowledge, and discipline, and experience be esteemed of small account, and the preacher hasten on from house to house, and city to city, and land to land, every heart leaping for joy at his message, every voice echoing the cry of pardon from his lips, and a universal shout of jubilee quickly proclaiming the world's millennium.

But alas, it is not so. With rare exceptions men are almost unconscious of their estrangement from God, and sadly indifferent to his wrath. Unbelief pervades

and benumbs the spirit. Pride refuses to hear the voice of rebuke and pity. Selfishness denies the possibility of supreme devotion. Appetite clamors for present indulgence. And God is excluded from the guilty soul. In him it has no delight; to him it gives no honor; from him it desires no message. His being is sometimes doubted; his providence is often denied; and his government is boldly pronounced unequal and severe.

But of all messages from Jehovah, one that proclaims salvation as a free gift, on the basis of an atonement, is the most unwelcome. To the "Jews it is a stumbling-block, and to the Greeks foolishness." Multitudes, by reason of prejudice or superstition, are unprepared to hear it with candor; and yet other multitudes, by reason of spiritual ignorance and stupor, are unable to receive it as "joyful news." Hence, if the preaching of such a message is to be of any real service in leading men to Christ, this preaching must consist of something more than a bare announcement of pardon. It must appeal to intellect, reason, and conscience; it must instruct, convince, and alarm. It must not only summon the town of Mansoul to receive her Prince, but, in case of refusal, beleaguer the same on every side, plant all the batteries of truth against her walls, and ply each weapon of assault with exhaustless energy. Whoever, as a preacher of the gospel, undertakes to besiege this stronghold of darkness and of pride, must himself put on the armor of light, must take the "sword of the Spirit, which is the Word of God," "quick and powerful, and is a discerner of the thoughts and intents of the heart." A knowledge of this weapon is strictly indispensable, for no other will prosper in such a conflict.

And what is thus shown by observation to be necessary, is fully authorized by the language of Scripture. For the work of a Christian herald is often expressed, as we have seen, by a third term, which signifies "to teach." When the Evangelist would introduce Christ's Sermon on the Mount, he says that our Saviour "opened His mouth and *taught* them." And a brief examination will convince any one that although Christ's public addresses are frequently denominated "preaching," they are yet more frequently denominated "teaching." Moreover, we find that shortly after his ascension, many of the Jews were indignant at the apostles because "they *taught* the people, and preached through Jesus the resurrection from the dead." Threatening and imprisonment were of no avail. "Daily in the temple and in every house they ceased not to *teach* and preach Jesus Christ." Paul repeatedly declares himself to be "a *teacher* of the Gentiles," and represents the truth of Christianity as a *doctrine* or *teaching* which is able to edify or nourish up the believer. And in his first letter to Timothy, this great apostle, after exhibiting various Christian truths and duties, proceeds to say: "These things command and *teach*. Let no man despise thy youth."[1] Then, alluding to certain parts of the public worship of Christians at that time, he uses this language: "Till I come, give attendance to reading, to exhortation, to *doctrine;*" showing that a good pastor was then expected, in conducting the public worship of God, to read some portion of the Sacred Record, to encourage and stimulate his brethren by practical remarks, and to *instruct* them in the principles of their holy religion. In a second letter to the same person he exhorts: "Study to show thyself

[1] 1 Tim. iv. 11–13.

approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."[1] And again: "Reprove, rebuke, exhort with all long-suffering and *doctrine;* for the time will come when they will not endure sound doctrine."[2] More than once, also, does he specify *aptness* or *ability* to *teach* as a qualification for the pastoral office; and he pronounces "the elders that rule well" to be "worthy of double honor, especially those who labor in the word and *doctrine*."[3] And finally, in enumerating the gifts which Christ bestows upon the Church, he alludes to an important characteristic of "pastors" by calling them also "*teachers*."[4]

Let it also be remembered that, in order to fulfil his calling as a religious teacher, the minister of Christ must not only present the elements of truth to minds darkened by sin, but also "feed the church of God, which he has purchased with his own blood;"[5] or, appropriating another sentence of Paul, "Warn every man, and teach every man, in all wisdom, that he may be able to present every man perfect in Christ Jesus."[6] A proper discharge of this great duty requires deeper insight, larger comprehension, superior knowledge, in the realm of spiritual truth, on the part of him who teaches, than are possessed by his people. It was said, we believe, by one who depreciated study in order to exalt grace, that "God has no need of our learning." And it was replied that "he has quite as little need of our ignorance." This answer goes to the heart of the argument. God employs men in his service, not because he needs their assistance, but because in his own wisdom

[1] 2 Tim. ii. 15.
[2] 2 Tim. iv. 2, 3.
[3] 1 Tim. v. 17.
[4] Eph. iv. 11.
[5] Acts xx. 28.
[6] Col. i. 28.

and benevolence he is pleased to employ them. But in making use of their agency for the diffusion of truth and the salvation of men, he does not abrogate those general laws of action and influence which he has himself ordained. In calling men to any kind of spiritual labor, he has respect to their natural or acquired fitness to perform it. Knowledge is therefore indispensable to the religious teacher; and, indeed, a more thorough and perfect knowledge of that which he is set apart to teach than is found in those for whom he "labors in the word and doctrine." This self-evident truth is recognized by Paul's language to the Hebrew Christians, the import of which may be thus given: "Although in view of the time which has passed since your conversion, *ye ought to be teachers*, ye have need that one teach you again which be the first principles of the oracles of God." [1] Here the fact is clearly asserted that a teacher of Christian truth needs a larger amount of knowledge than others. But we have failed to discover anything in the Word of God or the lessons of history which shows how far such a teacher may be in advance of his people without endangering his influence. We have never been able to ascertain the maximum of difference between the two consistent with a pastor's greatest usefulness; or, in other words, the limits within which the latter should confine his search after truth, lest it carry him in thought and speech above the comprehension of his hearers. But of one thing we are confident, — that no pastor in our land, whose heart glows with love to Christ and the souls of men, finds his intellectual powers too vigorous, or his mind too richly laden with truth. And we are equally confident that no minister of Christ among us

[1] Heb. v. 12.

excels the members of his flock in knowledge so much as *Sau Qualá* excelled the wild and simple Karens whom he taught the way of life, or as Paul excelled the rude Lycaonians and Galatians to whom he preached the only gospel.

Having thus endeavored to estimate the work of preaching by means of the principal terms used in the Word of God to describe it, we now proceed in quest of further light to examine the message itself which is to be delivered. This message is variously denominated "the word," "the truth," "the gospel," "the oracles of God," "the Scriptures," etc. It embraces every doctrine and fact, every argument and remonstrance, every prophecy and promise, every warning and counsel, in the whole Bible. For "*every Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."[1] The Bible contains the pastor's message; and judged by its fitness to advance the spiritual good of man, it is absolutely perfect. In it there is no excess or defect, no superfluous instruction or fatal silence. It should therefore be the aim and effort of every Christian minister to exhibit, portion by portion, this great message, in all its blessed fulness, to those for whom he labors.

But to accomplish such a work, his preaching must be often *doctrinal*. It will be necessary for him to discuss over again with Paul the cardinal truths of Christianity; for these are the strength of renewed souls. These are the heavenly manna sent by a merciful Father to his weary children for their refreshment and delight. Hence

[1] 2 Tim. iii. 16, 17.

the Apostle looked forward with deep sadness to the time when, as he declares, "they will not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears."[1] There can be little depth of piety, my brethren, little spiritual power, in a church whose members do not listen with conscious satisfaction and profit to sound doctrinal preaching. Moreover, it is this kind of preaching which, perhaps more than any other, finds out the moralist in his guilt, and awakens his slumbering conscience. It pierces him with divine arrows. Reason may have beaten out, plate by plate, and bound together with links of steel, a coat of mail to ward off these arrows of God; but let not the preacher despair; for between the joints of that labored harness will some appointed shaft, though shot at a venture by his hand, find its way to the heart which is dreaming of security within. The doctrines of Christianity! how simple, how profound, how vital! Who of us can say that he has taken up in thought these divine ideas, absorbed them into his spirit, and reproduced them in fitting language for the good of others? Who has listened to the grand undertones of harmony which bind them together, or has appreciated their adaptation to the human soul in all its exigencies of transport and despair? Who has studied them in the original tongues with solemn prayer, and has not perceived in them a deeper beauty and fresher life than before? Who has achieved this labor for the love of God, and has not been aided thereby in proclaiming them with the full assurance of faith to his fellow-men?

We remark, again, that if any pastor would proclaim the truth in all its power, his preaching must sometimes

[1] 2 Tim. iv. 3.

be *polemical.* Not a few of Zion's watchmen, there is reason to fear, hesitate to give the alarm when her enemies approach. They never shrink from toil in building up her walls and adorning her palaces with truth; but when a subtle foe, a teacher of falsehood, presses for admission, their hearts are troubled. The prospect of being charged with illiberality, exclusiveness, or bigotry, fills them with terror. They resolve to illustrate all the charities and amenities and neighborly offices of a pure religion; hoping thus, it may be, to disarm the foe by love, or at least to atone for criminal neglect in one direction by extra fidelity in another. But this disposition to seek the good-will of men by avoiding all explicit opposition to their errors is exceedingly dangerous. The language of Christ, "I came not to send peace, but a sword,"[1] is still true. The words of John, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed,"[2] have lost none of their force and pertinency as a rule for the treatment of false teachers. In a very important sense Christianity is exclusive and even denunciatory. It pronounces all other religions false. Its divine author asserted, with dreadful emphasis, the guilt of those who rejected his word. The apostles did the same, and strenuously taught that besides the name of Christ, "there is none other name under heaven given among men whereby we must be saved."[3] And when Paul heard that there were some in Galatia who troubled the churches, "and would subvert the gospel of Christ," how promptly and earnestly and decisively did he oppose and refute them! How startling and solemn the words of his anathema: "Though we, or an angel from heaven,

[1] Matt. x. 34. [2] 2 John, 10. [3] Acts iv. 12.

preach any other gospel unto you than that which we have preached unto you, let him be accursed."[1] Nor will the strange scene at Antioch be forgotten, when this upright and courageous apostle withstood Peter to his face, "because he was to be blamed;"[2] not for teaching atheism or immorality, but for indorsing, by silent acquiescence, a seemingly stricter view of Christianity itself. You will also remember that one reason given by Paul why a bishop must be a man "holding fast the faithful doctrine as he hath been taught," is that "he may be able to convince [or refute] the gainsayers." And these gainsayers are described as "unruly and vain talkers and deceivers, — who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." But if an ability to cope with the advocates of error, and to expose the sophistry of their teaching, was requisite to qualify one for the pastoral office in the primitive church, can it be unimportant now? Have the inventors of falsehood become extinct? Have the unlearned and unstable who wrest the Scriptures passed away? Are there no divisions, no heresies, no false philosophies, no lying spirits, among us? Is it not rather true that the battle between Christianity and ungodliness waxes hotter every day? Is it not true that perverted learning and shrewd ignorance, that fierce blasphemy and smiling treachery, unite their forces to shake the Christian's faith? And shall the shepherd suffer these wolves to tear his flock? Shall he not arm himself with the "sword of the Spirit," and by the grace of God scatter them as chaff before the wind? If this be his duty, it is arduous. If this be a part of his work, he may well be deliberate and thorough in preparing for it.

[1] Gal. i. 7–9. [2] Gal. ii. 11, *seq.*

But we must proceed a little and show that if a pastor would suitably present the word of life, his preaching must occasionally be *evidential.* It must set forth the "infallible proofs" of Christianity.[1] It must show that we have not followed cunningly devised fables in making known the power and coming of our Lord Jesus Christ, but the reliable testimony of those who were eye-witnesses of his majesty. It must treat, when occasion demands, of the origin, collection, and transmission of the Scriptures, must point out with clearness the bearing of miracles and prophecy, of inward harmonies and unsought coincidences, upon the doctrine of inspiration, and must demonstrate that one who traces the Bible to a simply human origin is incomparably more credulous than one who finds its real author in God.

It is readily admitted by intelligent believers that Christianity employs all the faculties of the soul, calling upon us to reason and discriminate as well as to feel and to trust; that it appeals to human testimony in proof of facts which are vital and essential to the system; and that it challenges investigation in respect to every point which lies within the compass of our limited understanding. Accordingly, we learn that shortly after the ascension of Christ, "with great power gave the apostles witness of the resurrection of the Lord Jesus;"[2] and, at a later period, we find Paul not only declaring that Christ "rose again the third day," but also, in order to establish this fact, that "he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that, he was seen of James, then of all the apostles. And last of all he was

[1] 2 Pet. i. 16. [2] Acts iv. 33.

seen of me also, as of one born out of due time." [1] In these passages we perceive an indication that men were expected to rely upon testimony as sufficient evidence of our Saviour's resurrection. And in a similar way do Christ and some of his apostles show that miracles and prophecy afford legitimate grounds of belief. In a word, Jehovah's messengers address the minds of men with such proofs and arguments as are suited to convince their reason. Now we presume it is well understood, that the most cunning and desperate foes of our holy religion are at the present time tasking all their energies to undermine its rational and historical foundations, to destroy or fatally shake our confidence in the genuineness and inspiration of the Scriptures. Hence "pastors and teachers" should be able at all times to justify by sound reason their faith in the Word of God, and to show, at least by way of specimen, the fallacy of all arguments against the same. But this ability presupposes no inconsiderable amount of preparatory study.

It may still further be remarked that in order to a full and faithful exhibition of the gospel by a Christian pastor, his preaching must frequently be *ethical*. It must distinguish from every other spiritual exercise that trusting love which is the central and moving principle of the new life. It must not only show how this wholesome tendency and working of the soul bears it *upward* in "direct fervors of devotion to God," but also, at the same time *outward*, in exhilarating benevolence to mankind. It must explain the effect of supreme love to God upon one's estimate of self and personal advantage, upon his desire for the present and eternal good of other men, and upon the line of conduct which he will therefore pursue. It must teach

[1] 1 Cor. xv. 5, *seq.*

— for many are they who need this instruction — the way in which a Christian may lawfully use and refresh the faculties of his mind; so that reason, memory, imagination, conscience, and will, may all be trained to the highest perfection and made subservient in every act to the glory of God. It must apply the central principle of Christian life to the domestic, social, and civil relations of man; declaring what are the aims and methods by which parents and children, teachers and scholars, friends and neighbors, rulers and people, are required by the law of God to serve one another. Never, since the advent of Christ, has there been more need than there is to-day of thorough, searching, spiritual instruction by the ministry, upon the "higher law," as competent to absolve one from the duty of obeying the "lower law," upon the eternal principles of honesty and humanity as binding the conscience in spite of political or commercial maxims, and upon direct religious effort, by prayer, or conversation, or more public labor, as a service pre-eminently acceptable to God. But no kind of preaching calls for a more thoughtful and deliberate preparation than this. It must decide the most difficult cases of conscience by unfolding a few generic ideas. And to effect this, these central ideas must be so clearly enunciated to the mind, and so persistently infused into the moral nature of the hearer, as to lead him to right decisions in all particular emergencies. Specific rules cannot always be given; but the intellect may be so fully charged with fundamental truths, and the conscience so much enlightened and invigorated by their operation, as to render such rules altogether needless. It is well also to remember that ethical preaching is adapted to startle vile transgressors and lead them to repentance. Let it be faithfully addressed to men of this class, and,

though appetite and lust may pour their turbid, seething floods, their black and stifling vapors, into every chamber of the soul, to darken the lights of moral instinct and conscience, yet, gleaming through the mist and gloom of those spirit-chambers, will be dimly seen to come forth, as it were, the fingers of a man's hand to write upon their walls; and conscience, like another Daniel, will be ever ready to interpret the oracle of Jehovah. The blasphemous, the dishonest, the avaricious, the oppressive, the impure, will find themselves confronted and terrified by the words of the Most Holy, and will be led to utter the publican's cry: "God, be merciful to me, a sinner!"

According to the principle of classification which has been followed, there remain several other kinds of preaching; yet they cannot, for lack of time, be noticed in this discourse. But we have proceeded far enough in the present direction to accomplish our purpose by making it evident that special study in preparation for the pastoral office is exceedingly desirable. To set forth before the minds of men Jehovah's character and law; to speak of sin and death, of pardon through Christ, and eternal life, leading their thoughts by means of clear and fitting language up to the "height of this great argument;" to depict the heavenward aspect of true piety, beaming with trust, and love, and hope, and devotion, and to inculcate with suitable emphasis the necessity of this uplooking and holy longing of the soul; to show also that vital Christianity is not merely like the noble pine, shooting its straight and tapering shaft above the surrounding forest, and pointing the eye to heaven and to God, but also like the verdant olive, sending out its branches on every side, covered with leaves and laden with fruit for the good of men; to show that it strengthens every

manly virtue, enforces every natural duty and perfects every real grace in its possessor, making genuine philanthropists, honest rulers, good citizens, faithful parents, and affectionate children; and besides all this, to repel every assault of Satan upon the kingdom of light, whether it be made by the skilful injection of doubts as to the evidences of Christianity, or by the subtle infusion of error into its pure and living waters, or by the foul fascination of lying prophecy, and counterfeit spiritualism; and then, for the love of Christ, with aggressive zeal to carry over this mighty conflict into the enemy's land, besieging his fortresses, hewing down his groves, grinding to powder his idols, and by the aid of our glorious Prince, who will "lead captivity captive," gaining a complete victory; to do this, well and fully, is to do in part the work of a good minister of Jesus Christ; and we hazard nothing by adding, that to do this *with* the aids of previous culture and theological study is far less difficult than to do it *without* them. Other things being equal, he will be most likely to accomplish this labor who has made himself acquainted with the original Scriptures, who has learned to appreciate those peculiarities of phraseology and illustration, and to detect those finer shadings of thought or emotion, which can never be perfectly reproduced in other tongues, and which for this very reason give immortal youth and freshness to the words chosen by inspired men. Hence, until the end of time will devout scholars turn to the original word for refreshment; until the end of time will ministers of Christ delight to trace back the stream of truth to its crystal fountain. Perhaps it should here be added that the fundamental principles of our belief, as a denomination, and especially certain questions which now agitate us, make it our particular duty to become familiar

with the original Scriptures. It has been decided by some of our brethren that a modified version of the sacred Word is urgently required for the honor of God; and we may be called ere long to give judgment upon the character of such a version.

So, likewise, apart from all differences of native ability and true piety, he will be most likely to do the great work we have feebly described who has by means of theological study drawn beforehand the leading doctrines of Christianity from the Word of God, has compared them one with another, has subjected them to the scrutiny of reason and conscience, has traced their history and working in the Christian Church, has marked the abuses and perversions to which they are liable, and has prepared himself in some measure to exhibit them with plainness and power to the consciences of men. Indeed, every course of study recognized in our theological seminaries has direct relation to the pastor's work; every thing not immediately serviceable in the discharge of his sacred duties is faithfully excluded; and the student is reminded, at every step of his laborious progress, that a great warfare is before him, that he is but strengthening himself for a little time, in order thenceforth to wrestle more vigorously "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [1]

But the work of a pastor is not wholly comprised in preaching the Word. Other labors claim a portion of his time. He is a spiritual overseer of the church intrusted to his care. Not to insist upon the literal meaning of the term "bishop," and without undertaking any exposition of church polity, we may find in the statement of Paul,

[1] Eph. vi. 12.

that a bishop must be "one that ruleth well his own house" — with the reason: "For if a man know not how to rule his own house, how shall he take care of the church of God?"[1] And also in his precept: "Let the elders that rule well be counted worthy of double honor;"[2] — ample proof that the pastoral office brings with it solemn duties of supervision and watch-care. Whoever enters this ministry becomes the spiritual guide and chief executive of a Christian church. Fidelity to Christ may now require him, in certain cases, to "exhort and rebuke with all authority." It may be his duty to admonish the careless, to reprove the froward, to restore the erring, and to see that wholesome discipline is maintained in the church. It will be his duty to visit the sick, sympathize with the bereaved, encourage the downcast, comfort the feeble-minded. His work will remain imperfect until every member of his flock is completely subject to the law of Christ.[3] And therefore if any root of bitterness spring up in the church, he first will endeavor to remove it. If any be overtaken in a fault, he first will seek to restore such an one in the spirit of meekness. If any have "slidden back by a perpetual backsliding," he first will plead with the delinquent and urge him to repentance. And he will be ready to adopt, as none but a pastor can adopt, the language of that apostle on whom daily came the care of all the churches: "Who is weak, and I am not weak? Who is offended, and I burn not?"[4] This interest in the particular members of his flock, this endeavor to understand their spiritual history, this sympathy of feeling when tides of sorrow or of joy, of fear or of hope, sweep over them, this constant pressure of duty

[1] 1 Tim. iii. 4, 5.
[2] 1 Tim. v. 17.
[3] See Col. i. 28.
[4] 2 Cor. xi. 29.

urging him to seek the religious good of every one of his hearers by every means in his power, — all enters as one important element into the pastor's work, and must be taken into our estimate of the same.

But why should it be thought necessary to put you in remembrance of these things? What relation, my brethren, has the weight of care which presses upon you to the subject of theological education? What argument can be drawn from your anxious thoughts and weary steps and private exhortations, in favor of studious preparation for the ministry? Can the schools impart experience or practical wisdom? Can years of quiet study with teachers and books make one acquainted with human nature and prepare him to deal with living men, who may be united in Christian fellowship, and yet have prejudices, passions, and "ways," each peculiar to himself?

Yes, in part; for whoever has carefully examined his own nature, the devices, the aspirations, the workings of his own spirit, knows much of every other human being. "As in water face answereth to face, so the heart of man to man." And whoever has become familiar with man as he is described in the Word of God, knows the deepest principles of our nature, and is prepared to interpret human conduct. It may, therefore, be safely affirmed that a course of theological study will ultimately assist the minister of Christ in discharging his pastoral duties, in speaking to the hearts of men as a spiritual counsellor, reprover, or comforter. But were it not so, we should still be called to consider the extent and urgency of these duties. We should still deem it important to show how much of the pastor's time and strength they consume, how little of these they leave to be employed in a thorough investigation of principles or a deliberate study of the

Scriptures, and consequently how desirable must be a previous and protracted examination of the fundamental ideas and inspired Records of our faith. We should still be inclined to hold that dexterity in the application of truth should be postponed to the knowledge of truth itself; that an acquaintance with men and society would be dearly purchased by sacrificing a thorough knowledge of the Word of life; that a pastor engaged in his appropriate work can far more easily supplement any deficiencies in practical skill than in comprehensive and accurate investigation.

And here it should be added that every true pastor will feel a deep interest in the young and will strive to aid in their religious education. He will look upon them with peculiar hope, and, wherever it is possible, whether in the Sabbath-school or in the family circle, or by the wayside, he will cast into the fresh soil of their hearts the seed of the Word, expecting an early harvest. For in Christian lands God is pleased to call from their ranks most of those who are "ordained to eternal life." And whoever, knowing this law of Divine action, longs for the salvation of men, will not fail to labor for the youth, and direct them with earnest solicitude to the "Lamb of God, who taketh away the sin of the world." Guided by the light of a holy Providence, he will frequently adapt his preaching to their capacities and wants. None will be oftener in his mind, when he chooses from the Word of God things new and old for the benefit of his flock. And if that day ever comes when the young are forgotten in the preaching of the gospel, it will be a sad day for the Church. Nevertheless, it is no easy task for the pastor to suit his thoughts and speech by turns to those of every age, giving to each one a portion in due

season, and yet losing his hold upon the attention of none.

Having spoken at length upon the work of a pastor for his own people, we must briefly allude to his labors in a wider sphere. For such labors he may not wholly decline. It would be almost as reasonable to suppose his thoughts, as to suppose his efforts, confined within the limits of a single parish. Christianity enlarges the heart, and makes one a citizen of the world. It unites by true charity those whom oceans separate, and pronounces every man a neighbor to his fellow. It fires the soul for action, and converts far-seeing benevolence into far-reaching beneficence. The last words of its divine Author before his return to glory, add wings to decision and impel the believer to labor for the conversion of all mankind. And if every Christian is expected to feel the quickening power of those words, much more the minister of Christ, who has a leader's place among the friends of this holy enterprise! He will deem himself called, if not to go as a missionary to the heathen, at least to co-operate in sustaining those who do thus go. And to make this co-operation effectual, he will find it necessary to act in concert with his brethren, whether at home or abroad. But concert of action implies unity of plan; and unity of plan comes, if at all, from consultation; and consultation presupposes public meetings, and boards, and committees; and wise action in these must be preceded by careful examination and reflection. Now it is self-evident, that a heavy draft is thus made upon the pastor's time and strength. And when we bear in mind the fact that numerous organizations have been called into existence for the purpose of hastening the diffusion of Christian truth by special means, or in particular regions;

when we think of the Foreign and Home Missionary Societies, of the Bible and Tract Societies, of the Education and Publication Societies, of State Conventions and yearly Associations, all of which depend in a great measure upon the wisdom and energy of our pastors for their efficiency, then at length does this part of their work begin to appear in its real magnitude, and we assign it a distinct place in our estimate of that work.

Perhaps we ought to say that it is more arduous in our own denomination than in any other. We have no earthly head. Our churches are all independent; our pastors are all bishops. We have cherished from time immemorial the right of private judgment, and therefore yield with reluctance our own opinion to that of others. Yet it is possible for us to have union and concentration. "The locusts have no king," says Agur, "yet go they forth all of them by bands."[1] "They are Jehovah's army; they run like mighty men, they climb the wall like men of war; they march each one on his way; and they do not break their ranks."[2] An inward principle, an impulse or instinct from the God of nature, directs their course and gives unity to their action.

And so likewise may our churches, as co-ordinate, fraternal bands, controlled by a yet holier impulse, "keep the unity of the Spirit in the bond of peace,"[3] and labor together for one great object. So likewise may their pastors, taught by the same Word, and impelled by the same devout affection, see eye to eye, and mind the same things.

And such a union, springing from an inward source, has incalculable power. It is not a placid stream gliding

[1] Prov. xxx. 27. [2] See Joel ii. 7, 11.
[3] Eph. iv. 3.

on in a straight line between artificial banks, but a river flowing in its natural bed, ever changing in form and motion; now sweeping forward in quiet majesty across the plain, and anon rushing with apparent fury down the rapids; now split asunder by the bold head of some rocky island, and then once more uniting its friendly waters below; a natural river, moving on through many a narrow pass, over many a sturdy obstacle, with many a heavy bend, yet ever on in the same general direction, giving joy and receiving increase, until at length its floods enter that ultimate ocean where all living waters will unite. But if we are to move in concert as a denomination, and thus achieve any holy enterprise, our union must be the result of pervading harmony in judgment and spirit; it must spring from a common purpose, and give free scope to inquiry, consultation, discussion; it must be more vital than formal, more spiritual than mechanical, more like the river than the aqueduct. And hence it is that nothing short of the best intelligence and the most fraternal spirit can bind us together for any long period in a common work. It is above all necessary that every pastor have this intelligence, and cultivate this spirit; that he be able to sit in council with the great body of his brethren, and appreciate the reasons which control or justify their action. It is therefore self-evident that much of his time and strength should be given to the general organizations, meetings, and enterprises of the denomination, rendering it still more difficult for him to remedy any defect in his previous theological studies.

Perhaps, however, it may be thought that some of these organizations might be dissolved and their work performed by simpler agencies. But can it be supposed

that any change of this kind would materially diminish the labor of pastors? Unless the work itself were in certain cases relinquished, and our place in evangelizing the world vacated, there would, we imagine, be little relief to the ministry. The small residuum of mental power which pastors now have, after performing their parish and denominational labors, for the prosecution of theological studies, cannot be greatly increased without serious damage to their usefulness. A good foundation must be laid in these studies before entering the ministry, or they will rarely secure proper attention. Men of extraordinary force and devotion may surmount every obstacle and become mighty in the Scriptures, but others will fail to achieve this Herculean task, fail to become what they might have been by the aid of a thorough course of study in preparation for their work.

Such, then, is the pastor's work, at home and abroad, for his own people, and for the cause at large. We have been careful not to exaggerate. We have mentioned no item of toil or solicitude which does not legitimately appertain to his office. We have forborne to specify councils and ordinations, reform societies and school committees, either because they occupy little time or because they may be set aside as extra-ministerial.

We have not dwelt upon the duties of friendship, and the higher claims of domestic life; for none, it is presumed, will forget the amount of labor and care which must be consecrated to these. But we have said enough to convince every thoughtful man that the work of a Christian pastor is one of surpassing magnitude and sacredness; that it calls for the deepest piety, the ripest wisdom, and the most abundant knowledge in him who would perform it well; and that a course of theological

study is exceedingly desirable, is an advantage above all price, to those who are set apart to this work.

But we are sometimes told that, however reasonable this may seem, the providence of God teaches a different lesson. Not those of superior intelligence and theological culture, it is said, have been honored most highly in preaching the Word, but those who were called directly from secular business into the service, and who possessed an amount of knowledge scarcely greater than their hearers. It may not therefore be amiss to glance rapidly over the pages of history, and test the correctness of this representation.

As to the apostles, it has been well said that they were all, with one exception, taught for the space of three years by him who spake as never man spake. After that, having received the gift of the Spirit, they were permitted to enter fully upon their work.

As to Paul, he had been educated at the feet of Gamaliel, who was deeply versed in the Jewish Scriptures, and was taught the gospel by direct revelation. He was able to "speak wisdom among the perfect," [1] and to adapt his preaching with singular skill to those addressed. Enlightened by the Spirit of God, and accustomed to mental exertion, he was qualified to make known the truth to Greek as well as Jew, to declare the way of life in the wisest manner, both at Antioch and Philippi, at Athens and Corinth, at Ephesus and Rome.

As to the companions of the apostles, *Barnabas*, was a Levite, and therefore it may be presumed familiar from childhood with the law of his fathers. And from apostolic lips he received the name by which he is now called, to commemorate a peculiar excellence of his preaching.

[1] 1 Cor. ii. 6, *seq.*

Luke had been educated a physician, and was for many years associated with Paul. His writings afford striking indications of a cultivated mind as well as of a Christian heart. *Apollos* was a native of Alexandria, a city distinguished for its schools and learning. He was an "eloquent man, and mighty in the Scriptures." He was instructed in the truth by John the Baptist, or some of his followers. Then Aquila and Priscilla expounded unto him the way of God more perfectly; and after this, proceeding to Corinth, "he helped them much who had believed through grace; for he mightily convinced the Jews, publicly, showing by the Scriptures, that Jesus was the Christ." *Timothy* had known the Holy Scriptures from a child, had embraced the Christian faith in early manhood, had won a good report of his brethren by years of fidelity; he then continued for a long time with Paul, and was qualified by listening to his instruction, and by receiving special gifts, for the work of an evangelist. We believe, therefore, that all these were men of great intelligence, and fitted by much preparatory study for their holy office. Nor have we any reason to suppose that *Titus*, or *Mark*, or *James the Just*, differed in this particular from the foregoing. And it should be distinctly noted that all these men were acquainted with the Greek language from childhood. For the most part they heard and proclaimed the gospel, each one in his own tongue wherein he was born. Hence they were spared a portion of that labor which is needed to bring our minds into immediate contact with the inspired Word. It is also probable that many of them were equally at home in the Hebrew, and could read with facility the Law and the Prophets and the Psalms in the language of ancient Israel.

Passing now to the next generation, what account shall be given of *Polycarp* and *Irenaeus?* History places them first in wisdom, devotion, constancy, moral power, and evident usefulness among the bishops of their time. And it likewise declares that, after much preparation, they were entrusted with the sacred office.

And what shall be said of *Clement* and *Origen*, the lights of Egypt, half a century later? Who is ready to call in question the sanctified diligence of the former, described by one of his own day as "a Sicilian bee, plucking the flowers of the prophetic and apostolic field, and knowing how to fill the minds of his hearers with true knowledge"? Or who will assert that the latter, with all his errors in theological speculation, did not "approve himself a servant of God, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by love unfeigned"?[1]

And may not similar terms be applied to *Tertullian* and *Cyprian* of North Africa? If they shared the mistakes or helped the evil tendencies of church Christianity in their age, did they not, on the other hand, lead in the defence of our holy religion? Did they not almost shout the truth with burning zeal into pagan ears, and utter words of heavenly sweetness to such as "were tortured, not accepting deliverance"? Do not some of their arguments and appeals yet stir our hearts like the sound of a trumpet, and work on as a living power in the kingdom of God? But these men, it is well known, were scholars in their day.

Coming down a few generations, we find a cluster of "pastors and teachers," whose names will never perish. Without controversy, they were in the best sense cham-

[1] 2 Cor. vi. 4, 5.

pions for the truth. Yet all of them entered the ministry after a long course of study, and in the ripeness of manhood; *Gregory of Nazianzen* at the age of thirty-two, *Basil the Great* at the age of thirty-four, *Chrysostom* and *Augustine* at the age of thirty-nine, and *Gregory of Nyssa*, at the age of forty. In this remarkable group of pastors, we perceive such a union of genuine piety and good learning, of practical wisdom and sound theology, of steadfast integrity and prevailing eloquence, as cannot be discovered elsewhere in the early Church.

Passing by the scattered lights which shone here and there amid the darkness of the next eight centuries, we come to *John Wickliffe*, the morning star of the Reformation. He was a man of letters, distinguished alike for his knowledge of philosophy, of theology, and of canon law. Many were the honors which he received at Oxford, and great was the success which attended his theological lectures in that University, yet did they not disqualify him for the duties of a pastor at Lutterworth. He visited the members of his flock as a spiritual guide, and earnestly preached to them in their own language the way of life. His words were "in demonstration of the Spirit and of power;" large numbers were converted to Christ; and many were ere long sent forth as itinerant preachers of the cross. Thus Wickliffe, understanding the exigencies of his time, anticipated the plan of Wesley, and endeavored to spread rapidly through England a knowledge of the truth.

With like sagacity and zeal for God, he prepared a translation of the Bible, that this blessed volume might be no longer a sealed book to his countrymen.

And presently, turning our eyes from England to Bohemia, we behold *John Huss*, professor of theology in

the University of Prague, lifting up the banner of reform, preaching the gospel in its power at Bethlehem Chapel, maintaining his ground against all opposition, and rejoicing in the swift and victorious spread of truth, until the Council of Constance bound him to the stake and clad his native land in mourning. A hundred years of terrible conflict and relentless persecution did not suffice to quench the light kindled in Bohemia by this great preacher.

And what shall we say of other "reformers before the Reformation"? Were they not bold, self-denying, and godly men? And had they not, with scarcely an exception, devoted their youth and early manhood to literary and theological pursuits? Let the records of history be heard in reply.

When again the set time to favor Zion had come, God sent his Spirit into the schools and chose for himself a "forlorn hope" of young men, whose names cannot even now be pronounced without making both the ears of Rome to tingle. They were *Luther*, the representative German, with his manifold sympathies and stalwart faith and obstinate will; *Melancthon*, "the preceptor of Germany," with his gentle, appreciative, loving spirit; *Zwingle*, the clear-sighted and heroic reformer of Switzerland; *Calvin*, the interpreter and theologian, said to have been "at twenty-two the best scholar in Europe;" *Knox*, the preacher of robust intellect and dauntless courage, over whose grave the regent of Scotland pronounced these words: "There lies one who never feared the face of man;" and many others of kindred fidelity, either in England or upon the Continent, who brought the word of God into closer contact with the minds of men than it had been for ages, and prepared the way for

larger freedom and purer doctrine than they themselves were able to receive.

"And what shall I more say? for the time would fail me to tell of" Pascal and of Fenelon, of Baxter and of Doddridge, of Roger Williams and of Clarke, of Comer and of Callender, of Whitefield and of Wesley, of Edwards and of Payson, of Judson and of Boardman, of vast numbers, indeed, among the living as well as the dead, who have shown themselves approved unto God, workmen that needed not to be ashamed, rightly dividing the word of truth. It is evident from such a survey that no preachers have been more signally useful than those who have prepared themselves by much study for their work. It is evident that, in making use of human agency for the spiritual good of men, God has honored the general laws of action and influence established by himself. Knowledge and utterance have been prerequisite to success in teaching. Those who have thoroughly studied the Word of God and the history of his people; who have exercised their mental faculties and learned how to lead other minds by a straight line into the very centre and heart of religious truth; who have endured the rigors of an intellectual and moral probation before taking the full responsibility of "stewards of the mysteries of God;" those, in a word, who, at the Master's call, have deliberately prepared themselves in young manhood for the holy office of the Christian ministry, and have then gone forth to spend the best of their days in that service, — have labored with a success in proportion to their fitness to do the work of their calling, and have achieved results more desirable and permanent than have others of equal native ability and equal devotion to the cause.

But granting all this to be true; admitting the fact that the voice of history as well as the nature of his work demonstrates the great value of preparatory study to the pastor; we are then reminded that very few young men in our churches are looking forward to the Christian ministry and preparing for the same by appropriate study. It is, therefore, we are told, vain to expect a supply, or even any considerable part of a supply of pastors from their ranks. It is very true, and we utter the words with deep sorrow, that the whole number of pious young men in our colleges and theological seminaries is small. It is also true that only a moderate fraction of this small number can be said to have the ministry in view. But is there not a cause? And is there not a remedy? A cause, we mean, to be found in ourselves as a ministry and people, and a remedy to proceed from a change of our opinions and conduct?

Pastors are given to the churches in answer to prayer. The language of Christ will at once suggest itself to your minds: "The harvest truly is plenteous, but the laborers are few. *Pray* ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."[1] But to pray earnestly, one must believe it consistent with Divine wisdom to grant the desired answer. Hence the most importunate pleadings with God owe their fervor and power to some portion of His revealed will. No Christian can ask with filial confidence for that which he is convinced it is not in the purpose of God to bestow. No Christian can entreat the Great Shepherd and Bishop of souls to put into the hearts of young men a desire to serve him in publishing the gospel, and a willingness to make whatever preparation may be needful for the best

[1] Matt. ix. 37, 38.

performance of that service, while he imagines that Christ deems it wisest, as a general rule, to transfer men at once from secular callings to the pastoral office. No Christian can pray in faith that indigent young men may be chosen by the Great Head of the Church, and qualified to teach and to preach, if he believes that God prefers an uneducated to an educated ministry, or if he is unwilling to encourage pious students by sympathy, and, when requisite, by substantial aid in their course. He could as well pray for the conversion of the heathen, while convinced that God did not desire their conversion, or while resolved not to co-operate in sending them the gospel. When, therefore, we are told that very few young men in our churches are looking forward to the Christian ministry, can we not point to the cause? Has not the Master said, "Be it unto thee according to thy faith"? Have we not failed to receive because we have neglected to ask? Have we not in some degree misunderstood the Word and Providence of God? Have we not, some of us, rashly assumed that Christ never calls men to *prepare* for his service as well as to *do* it? Have we not forborne to covet the best gifts, or to make such efforts as were necessary to obtain them? And have we not thereby limited the Holy One, and put in jeopardy the progress of the truth, so far as our agency is concerned in that progress?

These questions may doubtless be answered in the affirmative; and this answer accounts for the fewness of young men in Baptist churches who are preparing for the ministry. But in finding the cause of this evil we have found its remedy. If we *ask*, my brethren, for a ministry ample in numbers, strong in faith, apt to teach, and qualified by previous study to search the Scriptures and demonstrate their exact meaning, to cope with error and

pluck it up by the roots, we shall ere long have such a ministry. If we long for the light and the day, and resolve to do our part in elucidating the Word of God and establishing among men just views of his will; if we enlarge our hearts to plead for great things, and stretch forth our hands to labor for their attainment; if we entreat "the Lord of the harvest to send forth laborers into his harvest," and at the same time seek out and help forward those whom the Master is ready to send; then shall we have the "oil of joy for mourning, and the garment of praise for the spirit of heaviness;" then will the number of our pastors be augmented by as large accessions from the ranks of young men educated for their work, as from the ranks of older men who must forego the benefit of preparatory study; and our churches, strong in the varied gifts and united aims of their ministry, will be able to say, if there be for them a promised land, "Let us go up at once, and possess it." (Num. xiii. 30.)

NOTE. — The foregoing Discourse was delivered at North Adams, Mass., October 29, 1856.

THE VALUE OF SYSTEMATIC THEOLOGY TO PASTORS.

IT may be assumed that nearly all who are looking forward to the work of preaching the gospel in a Christian land expect to do this in the pastoral office. And a large share of those who are called to enter the ministry will spend their days in such a land. They ought, therefore, to be qualified for the pastoral office; and to be qualified for this office, they ought to be not only zealous and of ready speech, but also sound in the faith, well-instructed, and able rightly to divide the word of truth. As guides and teachers they should be enriched with knowledge, scribes ready in the law, prepared to instruct the people of God, to feed the flock of Christ with heavenly food. The treasures of sacred learning should be at their command; and whatever study may be necessary to secure this should be cheerfully undertaken. In the best sense of the expression, pastors should be learned as well as devout.

This position is still controverted by some of our brethren, and hence both duty and inclination lead me to offer a plea at the present time in favor of ministerial education. I cannot, however, discuss the topic in all its breadth, but must restrict myself to a part of the field; and it is natural for me to choose a part with

which my daily thoughts are occupied. Yet this is not the chief reason which has led to the topic soon to be stated. For besides the objections which are still urged by certain persons to ministerial education in general, weighty considerations are sometimes said to lie against the study of doctrinal theology in particular. This part of a regular course is supposed, by not a few ministers and laymen, to turn away the mind from the oracles of God, to beget a philosophizing spirit, to form a cautious and negative habit of thinking, to quench the flame of Christian zeal, and to render the style dry, cold, and tame. It has been thought to foster speculation and open the door to heresy, tempting some to leave the solid ground and sail through the upper air, — a grief to wise men and the admiration of fools. I have therefore deemed it suitable to lay before you a few thoughts on the study of doctrinal theology in preparing for the pastoral office. These thoughts will afford, if not a formal, yet I trust a substantial, answer to the charges just mentioned.

The course of study which I propose to justify may be described as a patient and faithful endeavor to ascertain the principal doctrines of Christianity, and their relations in Scripture and reason to one another. The Word of God, like the natural world, gives one aspect of a truth here and another there, one relation of it in this passage and another in that, now picturing it to the eye in symbol, and then illustrating it in history; and the course of study to which I call your attention seeks, in the first place, to obtain a clear view of every separate aspect and relation of this truth; and in the second, to unite the different phases of it into one full-orbed doctrine; and lastly, to find the place of this doctrine in the

great system of Christian truth, that all parts of the same may stand together before the mind in visible harmony, revealing the matchless wisdom of God. Such a course of study, even though the end which it contemplates be not fully reached, will do much to prepare him who takes it with a reverent spirit for the work of a Christian pastor. This statement may be vindicated by showing, —

That a knowledge of doctrinal theology is exceedingly desirable for pastors, — a proposition which may be justified by the following considerations : —

It meets a want of their rational nature, a deep-seated and universal desire, given with the reason itself and sanctioned by the creative act. When Consentius wrote to Augustine, laying down the position that in matters of religion "reason should not so much be consulted as rather the authority of holy men be followed," the Bishop of Hippo replied: "Correct your position, not indeed by saying that you will repudiate faith, but that you will seek to see in the light of reason those truths which you now hold by the grasp of faith. Far be it from God to hate in us that by which he has made us to excel other creatures. Far be it from us to believe for the sake of not accepting or seeking a reason for the truth ; since we could not even believe did we not possess *rational souls.*" And while he asserts that "faith has, as it were, eyes of its own, by which in a certain way it sees that to be true which it does not yet see," he distinctly affirms that "whoever now understands by true reason what he once merely believed, is surely in advance of him who is yet desiring to understand what he believes, and still more of him who is ignorant of the true office of faith, and does not even long to comprehend those things

which may be known." While he contends that faith ought many times to precede reason, he also shows that there must be a rational ground in every instance for this order. "If it is reasonable," he argues, "that as to certain great truths which we cannot yet compass faith should anticipate reason, without doubt so much of reason as persuades us of this does itself go before faith."

In other words, man has a rational nature, made for the apprehension of truth as evidently as the lungs were made for the reception of air; and the possession of this nature by the proper act of God is warrant enough for its use and culture. Reason is not a disease of the soul brought on by apostasy. It was in man from the first and took rank with his noblest faculties. Its health is no less essential to the proper life of the soul than health of the lungs is to the life of the body. But the aliment of sound reason is truth; and the higher its character, the purer its moral beauty, the more august its relations and offices, the better is it fitted to fill up the growing capacities of reason with light and power. For the Christian there is but one way to answer the cry of his rational nature, but one way to appease the hunger of his soul for knowledge. By the study of divine things, by a diligent inquiry after the vital truths of our holy religion, by a prayerful endeavor to obtain a distinct view of the Sun of righteousness, with all the circling orbs of spiritual light which go to make up the system of Christian truth, and to ray out before an intelligent universe the glory of God, may he satisfy the just claims of a God-given reason without injury to faith; but in no other way.

Let it also be remembered that, in the Christian,

knowledge and faith are homogeneous and inseparable. It is no more possible for them to exist apart from each other in the present life than it is for a renewed soul to have faith without love, or love without faith. They pass into each other like the colors of the rainbow, and the presence of one proves the existence of the other. The point where faith ends and knowledge begins can never be fixed; for all warranted belief is grounded in moral reason or intuition, while the clearest knowledge resting upon moral evidence is but faith strengthened into assurance. Hence, to believe God, and to know God, are almost equivalent expressions in the Bible.

And let it further be remembered, for it is an axiom, that related truths must belong to a system; they cannot stand apart in solitary grandeur, like the pillars of a ruined city; nor can they disagree and wage relentless war with each other; but by their very nature they must stand together, and each be stronger for the union. It is therefore impossible to comprehend any one of them without seeing its connection with the rest, and noting the points which unite it with other members of the system. The relations of doctrine must be studied in order to know the strength of the Christian edifice, or even the firmness of a single pillar in this spiritual temple. And so it comes to pass that an axiom of reason adds its voice to the claim and hunger of our rational nature in favor of doctrinal study.

Nor is it easy to resist their united influence. Indeed, we are permitted to acknowledge, with thanks to the Author of all good, that some who scout systematic theology in word honor it in action. A sound mind compels them to sanction in substance what a misconception leads them to condemn in name. They are borne

on by the deep undercurrent of their rational nature to seek that very knowledge which they sincerely profess to shun. Hence, none better than they maintain the "form of sound words," or more distinctly than they see the sacred truth, which fills the form, and flashes through it and from it in beams of light. But whether *all* who decry a knowledge of the doctrines have secured, though unwittingly, any appreciable amount of this treasure, is a question which I forbear to press.

It appears from what has been said that a knowledge of doctrinal theology is desirable for pastors, because it meets a *great want of their rational nature.*

But this is not all. Let us make a step in advance and say that it meets a want of their *moral* nature. The Christian religion exalts the idea of duty. It proposes divine rectitude as the proper standard of moral excellence. It aims to purify the conscience and render its action perfect. One of its ablest teachers declared, "Herein do I exercise myself, to have always a conscience void of offence toward God and men." But the doctrines of this religion are immutable truth. Heaven and earth may pass away, but they will remain the same. To modify them is a fearful sin, defiling the conscience and provoking the wrath of God. It is therefore self-evident that no teacher of these doctrines can safely neglect to seek the best knowledge of them within his reach. This knowledge should be so deep and clear and completely absorbed into his spiritual being as to mould his language unconsciously, and secure his boldest and freest utterances from extravagance. The "winged words" which rush from his tongue, glowing with emotion and charged with electric power, should still be under law to truth. His perception of the contrast be-

tween the glowing disk of this orb and the surrounding penumbra whence heresies take their rise, should be so distinct that no outbreak of emotion will carry him beyond the certain light of the former into the treacherous obscurity of the latter. His views of the cardinal doctrines should be settled. And if nearly every doctrine of the Christian religion is set forth in the Bible fragmentarily, one side of it here and another there, so that, in order to get as full a view of it as possible, Scripture must be compared with Scripture, prophecy with history, the shadows of an earlier economy with the substance of a later, then is a knowledge of doctrine, gained by a survey of the whole record and by a comparison of different enunciations of the same essential truth, very necessary to satisfy the conscience. And further, if the truths of Christianity are related to one another, and form a consistent whole; if, for example, the Biblical doctrine of regeneration presupposes that of human depravity and that of sovereign grace or election, and, less obviously though not less really every other truth of the system, so that a misrepresentation of any one doctrine carries with it a perversion of all the rest, — then assuredly must the knowledge for which we plead be necessary to preserve the moral nature from outrage and defilement.

Let the preaching of a pastor be fairly considered, — how often he comes before his charge to expound the meaning of Scripture; how often he makes a single clause the theme of a discourse; how often he must decide between a figurative and a literal sense of the words; how often their true meaning is fixed by the doctrine of other passages or the analogy of faith; how great the need of something more than earnest exhortation or random guesses at truth; how imperative the call for bold and

positive exhibitions of doctrine, duty, or motive, and how brief the time allotted to weekly preparation for the Sabbath, — and it will appear that one who has not by careful study ascertained at least the cardinal principles of revealed truth, and settled in his mind the outlines of a theological system, is led by the exigencies of his work into the jaws of temptation. He is in a strait betwixt two; desiring to heed the monition of conscience and utter Christian truth without any mixture of error, and also desiring to treat every passage which he takes in hand boldly, vigorously, and impressively. Is it not more than probable that sometimes the whisper of conscience will be unheeded, and the pressure of circumstances, with a longing for effect, lead the hapless teacher to "be rash with his mouth"? And should his bold handling of the Word prove to be apparently useful, is he not in danger of sinning yet more against the majesty of truth, if not of being caught in the meshes of the subtlest falsehood of Roman ethics, that "the end sanctifies the means"? I speak only, as you will observe, of a danger or temptation from which we should strive to be saved; whether any persons could be mentioned who, after years of labor in the ministry, have no settled views of doctrine, but are all afloat and seem to be carried hither and thither by the instinct or impulse of the moment, is a matter of less consequence. The peril to which I have referred is manifest and great; it threatens the purity and power of conscience, and the duty of guarding against it is obvious. It follows that a knowledge of doctrinal theology meets a want of the pastor's *moral* nature.

Nor is this all. Let us take another step, and say that it is equally essential to his *spiritual* good. His growth in grace will be promoted by it. While some degree of

Christian experience goes before a true knowledge of religious doctrines, and no man is able without a new heart to understand the nature of piety, or to obtain a right conception of theological science, it is also true, in the words of another, that "the science of theology, when constructed in a Christian spirit, has a practical and edifying character." Nay, the fact that true piety is the chief qualification for the study of theology is itself an evidence that the knowledge to be gained by such study is favorable to genuine piety. They are correlates, and their adaptation to each other shows that they ought to be united. Wherefore all this spiritual light, and this spiritual eye to receive it, if the light be not meant for the renewed soul, and will not quicken its growth in grace? Whence the extraordinary faith and love and zeal which kindle the pages and burn in the sentences of John and Paul, of Augustine and Anselm, of Bunyan and Edwards, not to mention the names of hundreds more, if their piety was not nourished by their profound knowledge of the doctrines? It may not be extravagant to say that they as far outstripped other ministers of the Word in Christian zeal and devotion as they did in theological knowledge. They did not remain through life babes in Christ, having need of milk, but they became in due time mature in knowledge and experience, capable of meat, and having their spiritual senses trained by use to discern both good and evil.

But I need not detain you with illustrations. The Protestant world repudiates the maxim that "ignorance is the mother of devotion." It maintains that Christian truth is good and wholesome, adapted to nourish every spiritual grace, a savor of life unto life to all that believe. It holds that the people of God are sanctified by living in

the atmosphere of truth, and inhaling it at every breath. It asserts that the wisdom of God, in a mystery, has been revealed for the edification and comfort of his chosen. It declares that light is sown for the righteous, and gratefully appropriates the words of Paul: "For God who commanded the light to shine out of darkness hath shined in our hearts unto the light of the knowledge of the glory of God in the face of Jesus Christ."

It is therefore too late for any one to call in question the fitness of religious truth to support and increase spiritual life. The only questions which can be deemed still open are these: *When* and *how* should this truth be brought before the mind? How long should the believer wait before he ventures to explore the deep things of religion? And by what method of study will he be most likely to obtain the truth in its fulness and purity?

I beg leave to offer a few words in reply to these questions.

In answer to the former, *When* should this truth be brought before the mind? it will be sufficient to remark that no man is qualified in character for the office of a bishop who is a novice, immature, easily shaken, incapable of looking into and receiving some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction. The Epistle to the Hebrews speaks of certain persons who had been believers long enough to be teachers, but who still needed to be taught the first principles of Christian doctrine, to be fed with milk and not with meat. The implication is plain: one who is not sufficiently mature in knowledge and experience to profit by the deeper truths of our holy religion is not mature enough to become at once a pastor and teacher.

In reply to the latter, *How* should this truth be brought before the mind? a word may be spoken in favor of Christian theology. Whatever spiritual benefit may flow to the soul from a knowledge of single phases or points of doctrine may certainly be augmented by a larger view, embracing many related truths and noting their moral harmony. Far be it from me to depreciate any branch of Christian knowledge, as that of Biblical interpretation or of church history; but I must distinctly affirm that a knowledge of the principal doctrines of Christianity, in their plainest relations to one another, is a further and important source of spiritual good, making the current of religious life broader and deeper. It was after Paul had proved the universal sinfulness of mankind, as the children of Adam, and the consequent impossibility of their salvation by obedience to the law; had set forth the vicarious and propitiatory death of Christ as an exhibition of God's righteousness and the only sufficient reason for justifying believers; had shown that already before the advent of Christ men had been saved on the same principle and in view of the same atonement as since; had dwelt on the sovereign purpose of God in choosing from a guilty race some to be trophies of his mercy and in leaving the rest to suffer the just penalty of their sins; had contemplated the inseparable union established by the Spirit of God between the believer and his glorious Head; and had spoken at length of Jewish unbelief as providentially overruled to the saving of many Gentiles, with a glance forward to the day when Jews and Greeks shall blend their voices in homage to Jesus,—it was after this train of luminous thought, this wide survey of essential doctrines and allied facts, that his emotions of admiration and love broke out in the oft repeated words: "O the

depth of the riches both of the wisdom and knowledge of God! how unsearchable his judgments, and his ways past finding out! . . . For of Him, and through Him, and to Him are all things: to whom be glory forever. Amen." And the religious sensibilities of this apostle were not peculiar. The laws of his spiritual life were the same which hold in the case of every true Christian; and a similar survey of the far-reaching yet connected doctrines of religion will awaken in other hearts the same high and holy emotions which he felt.

I must, however, leave this thought, and pass on to say that Christian pastors need to be well grounded in theology for the good of *their people*, as well as for their own good. For whether we look at their avowed purpose or at the will of Christ, no one of them liveth to himself. Hence the knowledge in question has to them an even greater official than personal value. It goes to qualify them for their ministry and to make them good "stewards of the mysteries of God."

In proof of this I may remind you of the general fact that a man's power to benefit others depends greatly upon what he is himself. As a rule, he will stand, morally and religiously, in the community where he labors, for what he is worth. Intelligence, uprightness, and piety will make themselves felt in a thousand ways, and by a sort of unconscious influence do their proper work in society. Whatever, therefore, improves the man and Christian, improves the pastor and teacher; and if a knowledge of theology satisfies real wants of his rational, moral, and religious nature, enlarging, building up, completing his Christian manhood, it must indirectly add to his spiritual power and accrue to the benefit of his flock.

But it does this also directly. Over and above its

influence upon the preacher's character, it has a bearing upon the substance and form of his message. It gives clearness, precision, depth, and soundness. It enables him to lay hold of principles and set them forth with effect. It prepares him to shun the by-paths of error and to withstand the assaults of unbelief. It gives consistency to his teaching, and diminishes the work of preparation for the pulpit. But to show its value more clearly, I will speak of the twofold purpose of the ministry; namely, the conversion of sinners, and the edification of believers.

A knowledge of theology may be of great service to a pastor in his efforts to save the ungodly. I do not pronounce it indispensable, or place it on a level with fervent piety, or say it is of any use alone; but I simply affirm that it may be of great service to a pastor in this part of his work. An ignorant Christian may point a sinner to the Lamb of God, and no man should hesitate from want of learning to speak a word for Jesus; but the fullest knowledge of truth will not be found too great for him who is to claim the attention of unbelievers in public, expound to them the law of heaven, lay open to conscience their deep depravity, and persuade them to be reconciled to God.

Many years ago the distinguished author of "The Apostolic Ministry" endeavored to explain the simple idea of preaching by the following incident: —

"It so chanced that, at the close of the last war with Great Britain, I was temporarily a resident of the city of New York. The prospects of the nation were shrouded in gloom. We had been for two or three years at war with the mightiest nation on earth, and as she had now concluded a peace with the continent of Europe, we were obliged to cope

with her single-handed. Our harbors were blockaded. Communication coastwise between our ports was cut off. Our ships were rotting in every creek and cove where they could find a place of security. Our immense annual products were moulding in our warehouses. The sources of profitable labor were dried up. Our currency was reduced to irredeemable paper. The extreme portions of our country were becoming hostile to each other, and differences of political opinion were embittering the peace of every household. The credit of the government was exhausted. No one could predict when the contest would terminate, or discover the means by which it could much longer be protracted. It happened that, on a Saturday afternoon in February, a ship was discovered in the offing, which was supposed to be a cartel, bringing home our Commissioners at Ghent from their unsuccessful mission. The sun had set gloomily before any intelligence from the vessel had reached the city. Expectation became painfully intense as the hours of darkness drew on. At length a boat reached the wharf, announcing the fact that a treaty of peace had been signed, and was waiting for nothing but the action of our government to become a law. The men on whose ears these words first fell rushed in breathless haste into the city to repeat them to their friends, shouting as they ran through the streets, 'Peace, peace, peace!' Every one who heard the sound repeated it. From house to house, from street to street, the news spread with electric rapidity. The whole city was in commotion. Men bearing lighted torches were flying to and fro, shouting like madmen, 'Peace, peace, peace!' When the rapture had partially subsided, one idea occupied every mind. But few men slept that night. In groups they were gathered in the streets and by the fireside, beguiling the hours of midnight by reminding each other that the agony of war was over, and that a worn-out and distracted country was about to enter again upon its wonted career of prosperity. Thus, every one becoming a herald, the news soon reached every man, woman, and child in the city, and in this sense the

city was evangelized. . . . This then is, I think, the generic idea of preaching conveyed in the New Testament. It is the proclamation to every creature of the love of God to men through Christ Jesus. This is the main idea."

How perfect this description of a thrilling event! Every sentence adds life to the picture till we see the people rushing through the streets, frantic with joy, and hear the cry of "Peace, peace!" from a thousand lips, far and near. All thoughts, interests, emotions, are driven like autumn leaves before the rush of that one joyful message. And if those at war with the King of Heaven were not wilfully blind, and deaf, and obstinate, preferring evil to good, and rebellion to loyalty, — if some of them were not saying in their hearts: "No God!" and others, "How doth God know?" and yet others, "Can He judge through the thick cloud?" — if in this avenue there were no Pharisees, making broad their phylacteries and gathering about them the robe of self-righteousness; and in that street no servants of Mammon, busy with their merchandise and laying plans to tear down and build greater; and in yonder lighted halls no votaries of pleasure, saying: "Let us eat and drink, for to-morrow we die," — if the people understood the resources of Him whose power they have defied, and saw the gathering storm of wrath about to fall upon their heads, — if they knew themselves to be bankrupt, impotent, defenceless, felt the miseries of their present lot, and foresaw their utter overthrow and ruin in the future, — if they were oppressed with a sense of their perilous state, weary of the hopeless conflict, ready to ground the weapons of their rebellion, and longing for peace with God, — in a word, if they were just what they are not, truly penitent for their sins and anxious for the divine favor, then

would they hear the glad news of pardon through Christ, even as the people of our great metropolis heard the tidings of peace in the evening twilight of that memorable day, and the work of an evangelist would require little more than fervid zeal, with swiftness of foot and strength of lungs. But alas! alas! no such welcome greets the herald of peace from the courts of heaven. No such preparation opens for him a way to every heart. Some hear his message with the ear, but give no heed to its meaning. Some admit its weight, but defer action for the present. Some deny its truth, or attempt to pervert its language. Some reject the gospel of peace and devise a plan of their own. Some are careless, some busy, some reckless, and all with one consent begin to make excuse. It is therefore necessary for the ambassadors of Christ to urge their message upon reason, conscience, and heart, to depict the majesty of their King, the guilt of those who trample on his authority, the ruin which persistent rebellion will bring on them, the blessedness in store for all who accept of pardon through Christ, the nature of this act of acceptance, and the danger unspeakable of postponing it for an hour. To do this they should know, if possible, all the weapons in the armory of truth, and be able to conquer the reason, pierce the conscience, alarm the fears, and touch the sensibilities. They should be able to follow up their work from week to week, giving the sinner no rest from argument, admonition, entreaty, till he is brought to cry for pardon. Swiftness of foot and strength of lungs, though moved by zeal, will not suffice for this work. Great faith, rich experience, and abundant knowledge are in full request.

But the work of Christian pastors has respect to others besides the ungodly. When the elders of the Ephesian

Church had come at Paul's request to Miletus, he reviewed his own ministry with them and added this charge: "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." And writing to the Ephesians, he speaks of "pastors and teachers" as being given "for the perfecting of the saints," "for the edifying of the body of Christ," and makes the aim and end of their work to be this, that believers "be no more children, tossed to and fro, and carried about by every wind of doctrine," but perfect men, having "come into the unity of the faith and of the knowledge of the Son of God." And this is not all. In his address to the elders he forebodes the coming "in of grievous wolves, not sparing the flock," and the rising up of heretics in the Church itself, "speaking perverse things to draw away disciples after them;" while in his letter to the Ephesians he refers to "the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." So likewise does he remind Timothy that "some will depart from the faith, speaking lies in hypocrisy;" and correcting a few of their errors, he says: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus, nourished up in the words of faith and of sound doctrine, whereunto thou hast attained." The members of our churches ought therefore to be carefully indoctrinated, to prevent them from falling into hurtful errors, to strengthen their Christian virtues, and to qualify them for usefulness.

They should be well grounded in a knowledge of the doctrines to protect them from the assaults of error. Never, perhaps, since the advent of Christ, have more zeal and adroitness been employed in leading the simple

astray than at the present time. Satan masks his batteries, displays a counterfeit banner of truth, transforms himself into an angel of light, adapts his doctrine to the weakness or prejudice of his victim, — does everything which craft can devise or malice execute, to lure the unwary from their allegiance to Christ. Just at the point where some great doctrine rises above the human understanding and expands into the infinite, or just at the point where it presses heavily on the conscience and rouses the hostility of a sinful heart, a slight change of view is proposed, — a change which the Word of God, with no great violence to its obvious meaning, is said to permit, — and withal a change so helpful to charity, so agreeable to feeling, so full of relief to a stout will and sore conscience, that the half-taught and unsuspecting child of faith welcomes it at once; not knowing that it necessitates a change in every doctrine of Christianity, and will carry him at length into the arms of "another gospel;" not knowing that it will weaken his faith, withdraw him from Christ, and hinder his growth in grace, if it does not destroy his soul. Forewarned, forearmed. Had he been made thoroughly acquainted with the leading truths of Christianity, and with the points from which errors do and must take their departure, he would have rejected at once the slight but fatal change proposed, and would have clung with steadfast faith to the certain truth of God. Hence it is the duty of pastors to be teachers of sound doctrine, preparing the members of their spiritual flock to shun all the snares and pitfalls of error.

It is also their duty to instruct believers in the principles of Christian truth, in order by so doing to promote their spiritual growth. The knowledge thus given will meet, as we have already seen, a great want of human

nature, — whether contemplated as rational, moral, or religious. I must not tax your patience by going over the ground again, however much could be added to the argument, but will simply ask you to bear in mind that these three departments of our spiritual being, and modes of our spiritual life and action, interpenetrate one another, so that what is for the good of one is for the good of all, and what is hurtful to one injures all. The strictly religious emotions, faith, love, adoration, cannot be pure and healthful while the intuitions of moral right or the impulses of conscience are disregarded. Genuine piety and morality will flourish or languish together. The same is true of reason and faith; they cannot be divorced; and if one of them suffers, the other must suffer with it. A robust, manly, growing piety must be intelligent, rooted indeed in love, but nourished by the words of sound doctrine. It may be found where there is zeal according to knowledge, but not where reason is despised and blind emotion deified, nor where feeling is set at naught and logic enthroned as a god. Weeds grow without culture, and errors flourish in the dark; but true religion claims a prepared soil, a warm light, refreshing showers, and varied culture; for it promises a perfect fruit, a living soul, large, strong, pure, complete, every faculty matured, every susceptibility refined, every stain removed. Time and culture are requisite, and the work of the spiritual husbandman is but just begun when the seed of divine truth first takes root in the regenerated heart; it must be watched and watered and kept in the sun; the weeds of error must not be suffered to take its life, nor the cares of the world to choke it. In a word, Christian pastors are called to labor for the spiritual growth of those in the churches, and to make them fami-

liar with the doctrines of Christianity is one of the best means of doing this.

Thirdly, they ought carefully to indoctrinate believers for the sake of augmenting their usefulness. Pastors are not called to stand alone and labor without sympathy or aid. Many of those to whom they preach should be efficient helpers in the work, established in doctrine, wise in counsel, blameless in life, and prompt in action. In some of his letters Paul commends churches as a whole for their faith, love, knowledge, and various members in particular for their fidelity and co-operation. He expected to receive spiritual benefit from intercourse with the saints in Rome, being comforted by their faith; he gave thanks to God on behalf of the Corinthians, that in every thing they were enriched by Christ in all utterance and in all knowledge, and he rejoiced in the faith of the Colossians, and their love to all the saints, praying that they might be filled with the knowledge of Christ's will, in all wisdom and spiritual understanding. Is it not plain that the apostle highly valued the influence of laymen in the Church? — that he not only wished them to grow in grace and knowledge, but relied upon them as helpers in making known the truth, and persuading men to receive it? And John says: "I write unto you, young men, because ye are strong and the word of God abideth in you, and ye have overcome the wicked one." He declares with joy that they were not ignorant of the truth, but they knew it and were able to detect the sophistries of Antichrist. But I need not refer to the sacred oracles. It is enough for any one to look abroad, and note the influences which control thought and determine conduct in the world. Men effect very little in the pastorate, unless sustained by intelligent piety in their churches; and

those who succeed, by the grace of God, in transferring their own knowledge, and infusing their own spirit into a considerable number of their flock, act through them far more powerfully than they could alone. They are living many lives, and speaking with many voices. Their principles are set forth by example and advocated in speech, not merely in the praying circle, but also by the sacred hearthstone and in the marts of trade; and the spreading waves of their influence will never cease to bless mankind.[1]

[1] Christian Review, 1863.

CHARACTER TESTED BY RELIGIOUS INQUIRY.

THE conditions of human life are such as to test the characters of men. These conditions are perhaps never the same for any two persons the world over, or for the same person during any two periods of his earthly course; but various and ever-changing as they are, they are all adapted to prove the hearts subjected to them.

It may be affirmed with confidence that every possible employment tests the faith of Christians in their Lord. There is no occupation so sacred or useful as to withdraw them from spiritual conflicts, and conduct them by an easy and peaceful way into the rest that remains for the people of God. By one means or another their loyalty and trust and love will be proved.

But the means employed for this purpose are generally found in the nature and pressure of their work, as related to their spiritual condition. God has no occasion to try them by special providences. And so it comes to pass, under his wise control, that the tests of Christian faith for persons when engaged in religious study are not precisely the same as those for persons when engaged in business. "Religion," says Bishop Butler, "consists in submission and resignation to the Divine will. Our condition in this world is a school of exercise for this temper; and our ignorance, the shallowness of our reason, the temptations, difficulties, afflictions, which we are exposed to, all equally

contribute to make it so. Therefore *difficulties in speculation* as much come into the notion of a state of discipline, as difficulties in practice: and so the same reason or account is to be given of both. Thus . . . the strict discharge of our duty, with less sensible evidence, does imply in it a better character than the same diligence in the discharge of it upon more sensible evidence. This fully accounts for and explains the assertion of our Saviour: "Blessed are they that have not seen and yet have believed." These sentences deserve to be carefully weighed by every student. For the natural drift of inquiry will bring every student, sooner or later, to the supreme question of religion, not merely as a way of living, but also as a subject of investigation; not merely as something which controls men here, but as something which has its permanent place among the great forces of the universe. But while it is true that we cannot turn away from this supreme question without wrong to ourselves, it is no less true that we cannot approach and handle it without having our candor and reverence tried as they can be tried in no other way. The tests of Christian faith involved in religious inquiry are probably even more searching than those brought by the rush and competition of business. And if spiritual life is not sustained by daily communion with God there is danger of profaning the work of investigation, and of falling into the snare of intellectual pride or into the abyss of despondency.

But just the reverse of this is possible; and to some persons a careful and profound study of religious questions has been a source of rapid growth in holy affections as well as in true knowledge. While searching diligently for the reasons of the hope that is in them, they have

retained their joy in that hope. Glad of the clearer though still imperfect light which was entering their minds, they have clung to the cross with ever increasing trust, and to the Saviour who gave himself for them with ever deepening love.

It may therefore be profitable for us to look at some of the tests or trials which are to be encountered in the study of religion, and at the way in which they should be met. And in doing this we may take the following words of Paul as a guide: "How unsearchable are his judgments and his ways past tracing out!" for they direct our attention to one of the severest tests of faith to which any man is subjected in this life, namely, *the mysteries of the Christian religion.*

The peculiar force of this trial arises, in the first place, from an acceptance of the maxim that reason is deeper than faith, and is in fact the only stable foundation on which faith can rest. This maxim, which is only a half-truth at best, is thought to be established by saying that mere belief, without rational grounds for it, is blind and superstitious, quite as likely to lead one out of the path of truth as into that path. But if by the "rational grounds" for a belief, are meant grounds comprehended by him who has the belief, so that all unreasoned belief is pronounced blind and worthless as a guide to duty, the maxim is not even a half-truth. For it proceeds on the assumption that sensation, perception, taste, desire, instinct, intuition, conscience, and in fact all the primary lights and guides of life, are absolutely untrustworthy until they are approved by reasoning, — an assumption which is manifestly incorrect.

Yet the principal end of religious study is without doubt a knowledge of the *reasons* for the faith we hold.

And the importance of this end cannot be denied. It is natural for every Christian to seek the clearest understanding possible of all things pertaining to God and his salvation, and especially natural for those who have not yet learned the limits of the human understanding. But they often hope for more satisfaction from this quest than it is able to afford. And if they possess a critical spirit, and have great confidence in the human understanding, if they expect to learn more by weighing arguments than by looking at facts, or by patient research than by communing with God, if they disregard the maxim "to pray well is to study well," and think to comprehend by sheer force of intellect divine truth in all its bearings, and the God whom it reveals in all his wisdom,— one of two results is sure to follow; they will either close their eyes to all signs of divine ways and judgments which transcend their modicum of reason, and, making themselves the measure of all things will be lifted up with vanity, or they will be troubled and humbled by the mysteries of truth, and only after many a conflict enter the paths of peace.

For no man is wise enough to solve all the riddles of the universe. Whoever seriously undertakes to do this, will find, as John Foster well said, that the small sphere of light in which he moves about is encompassed by darkness, and that the surface of the surrounding darkness increases just as rapidly as the sphere of light increases. Let us, then, look at a few things embraced in religion, and especially in the Christian religion, which cannot be perfectly comprehended by us in our present state.

The existence of a personal God is the first principle of religion and is believed by every man who deserves to be

called a Christian. But this belief is to be tested, the foundations of it examined, the reasons which justify it sought out and weighed. And so the inquirer begins to ask himself: Is my belief in a personal God one that can be vindicated from every assault; one that can be raised above the possibility of doubt? Is it not rather a belief handed down by tradition from a darker age, and unworthy of respect at the present time? With these extreme alternatives in mind, he may plunge into a sea of argument, and drift about for many days without sight of sun or star. Such an experience is sometimes inevitable, or almost inevitable. But a Christian man, who has already tasted and seen that the Lord is good, is often warranted in searching calmly for reasons which he knows must exist and must be valid, and his only anxiety may be to find those reasons, whether moral or demonstrative, whether drawn from many sources or from one,— being doubtful, not whether the reasons exist, but only whether he is able to discover and comprehend them. In either case, however, a thorough study of this first question will suggest to every thoughtful mind oceans of being and of truth yet unexplored.

But suppose the reasons for Theism are found strong enough to overcome every objection, so that in spite of the disorder and suffering and sin which darken the world, belief in a personal God is seen to be rational, what will be the next question demanding consideration? Doubtless this: How ought one to think of God? What perfections must belong to his nature? And so important is the answer to this question that a true inquirer will desire to consult every source of knowledge within his reach in preparing that answer. Hence a previous question will emerge: Are the Scriptures a true revelation

from God, so that we may use them in studying his character?

But to verify by careful study and a sound process of reasoning the divine authority of the Scriptures is a task of no little difficulty. The path over which the faithful inquirer must pass may appear straight and safe from a distance, but he who follows it will meet many a "slough of despond" and "hill difficulty" and perhaps "valley of the shadow of death," as he presses forward. His way will be a probation. Nevertheless it is the King's way, and if he reaches the end he will have his reward. The Bible will be to him another and a greater book, and he will resort to it without fear in learning the character of God.

Returning now from the vital question of Biblical authority to God, the central object of religion, he will ask again: How must I conceive of the Most High? What are the perfections of his nature? And the answer will readily come: He must be self-existent and therefore eternal. But a further question will arise: Is he also omnipresent, omniscient, and almighty, as the Bible seems to teach, and as our religious nature seems to desire? If so, he must be incomprehensible to us who are finite; if not, he must himself be finite. The former is doubtless true; for our religious nature is not adjusted to any imaginary object of worship, nor is the teaching of Scripture vain. Yet the omnipresence and omniscience of God perplex our understanding. Reason and imagination are baffled in every attempt to conceive of him as existing without relations to space and time, and they are no less baffled in every attempt to conceive of him as omnipresent and omniscient while holding in his inmost being any imaginable relations to space and time. Thus human

reason is unable to comprehend the modes of his existence, and we fall down and worship a Being whom we know but in part, whom we see through a glass darkly.

A similar difficulty is met in studying the act of creation. For to suppose that God brought into being, by his word, that which had no previous existence in any form, is to suppose what is incomprehensible; but to deny that he did this is to affirm either dualism, that nature is eternally coexistent with God, or pantheism, that nature is an eternal externalization of God. In this dilemma a devout Christian will assuredly be led by the impulses of his religious nature, and by the more obvious sense of Scripture, to accept the mystery, even though it "passeth knowledge." But his failure to comprehend the ways of God in creation will test his faith.

Then, bearing in mind the great law that intelligent action always seeks to compass a certain end or ends, he will endeavor to ascertain, if possible, the chief end of God in creation. But the view that this end was merely God's own glory, he will not find it easy to reconcile with the divine self-sufficiency, or perhaps with God's love to men. The view that this end was the production of holy character in moral beings, he will not find it easy to reconcile with the inconceivably great numbers of sensitive beings that fill the world with life, while they seem to give no evidence of moral discernment. And the view that this end was the production of happiness in sentient beings, he will find it difficult to reconcile with the supreme emphasis which is laid upon right character and true religion by the voice of God in man's nature and in Holy Scripture. I do not say that his search will be wholly vain, or that he may not satisfy himself that God meant to accomplish many worthy ends by his act of

creation, but it is very possible that he will close his investigation with the apostle's language: "How unsearchable are his judgments, and his ways past tracing out!"

So, too, when he turns his attention from the ends which God proposed to himself in creating the universe, to the means and methods by which he chose to attain those ends, — that is, to the question of Divine providence, — he will encounter another set of facts which transcend his powers of reason. Among these will be the moral freedom of created beings. For the mere fact of freedom, taken by itself, presents to human thought an ultimate and insoluble problem. For ages the keenest intellects have striven and striven in vain, to discover the secret of it. But the fact is sure as life. He who denies it will in spite of himself straightway affirm it. The moral instinct and consciousness that sit enthroned in the centre of his being will mock at logical incredulity, and compel him to recognize his own freedom, and the freedom of his brother man.

But, accepting the fact of human freedom, the inquirer is brought face to face with another mystery, the relation of God to moral evil. How can the holiness of God be reconciled with his agency in creating beings that commit sin? And how can the certain attainment of the worthy ends sought by him in creation be reconciled with this freedom?

In answer to the former question, How can the holiness of God be reconciled with his agency in creating beings that commit sin? it may be said, *first*, that it is one thing to make sin possible, and another thing to make it necessary; one thing to create beings who can and will do what is forbidden as wrong, but quite a different thing to create beings for the sake of having them do wrong.

And, *secondly*, it may be said that to create beings able to do wrong because this ability is involved in the power to do right, is a different thing from creating beings endued with a power to do wrong which is not needed as a power to do right. Still further, it may be seen that, to create beings who are able and even certain to do wrong, because only such beings can furnish the highest kind of moral excellence below the Divine, is quite a different thing from creating beings who are needlessly furnished with this power of evil-doing. But when all this is said, we perceive that the explanation is one that makes large demands upon faith. If it satisfies, it satisfies because the stern and dreadful fact of sin is before our eyes, while the voices of conscience and of trust are heard in our souls. We are sure that the Judge of all the earth will do right, and we therefore do our best, by careful explanation, to make this appear evident, or at least possible, to reason.

But for the second question: How can the certain attainment of the holy ends sought by God in creation be reconciled with this moral freedom in his creatures? it is more difficult still to find an answer satisfactory to human reason. True, we can say and believe that certainty is distinguishable from necessity, that the latter is not the only possible condition of the former, and that to the eye of God a contingent event may be certain. But we believe and say this, not because we comprehend the case and see *how* a contingent event may be certain to God, but because we accept, on evidence that commands our assent, certain promises that lead to this conclusion, and because we are convinced that there are more things in the universe than our philosophy is able to explain. And so it happens that in rational specula-

tion we return again and again to the problem: How can such a supremacy and control over the universe as our religious nature (to say nothing of Holy Scripture) ascribes to the most high God, consist with a moral freedom in his creatures that enables them to trample on his law and defy his power? And when the answer is not forthcoming, we are glad to adopt the language of Paul and exclaim with true joy of heart, "How unsearchable are his judgments, and his ways past tracing out!"

Having thus looked at the problem of moral freedom and its terrible issue, sin, as related to the government of God, the Christian reasoner is constrained to take another step, and consider the present state of mankind in relation to God and his law. And if, considering that state in the light of experience, of observation, of history, and of Scripture, he becomes convinced that human nature is morally degenerate, that men inherit a bias to evil from their sinful ancestry, and that this bias was implanted in human nature by the sin of Eden, it will not be surprising if he shrinks in terror from the wall of darkness that rises up as a mountain before him. Can it be true, he exclaims, that the wondrous law of heredity, which conserves the order and symmetry and beauty of the world in every other sphere of life, has entailed the tremendous evil of depravity on mankind? Away with such a law from the universe! Let every man be a distinct creation, uninjured by the fall of others! But it is useless to kick against the goads; it is of no avail to dash one's self upon the solid granite of historic truth. God is great and wise; man is weak and short-sighted. Let the zealous philosopher in religion look to his facts; for if these things are so, it is vain to deny them; nay, if these things are so, there

is light beyond the mountain wall of darkness, for the law which is beneficent in its general effect will surely be found righteous in the highest plane of life.

If, however, a serious inquirer after truth should persuade himself that the law of heredity does not prevail in the domain of spirit, he would nevertheless perceive the motions of sin in his own heart, and the trail of the serpent over all the works of man. And seeing these, he would be compelled to admit the moral constitution of mankind to be of such a character that all of them, with one consent, make choice of evil instead of good. And since he is pleased to regard their present constitution as the unimpaired work of their Maker, this admission exposes his theory to nearly all the objections which are urged against the law of heredity in moral disposition, while that law rests upon a great amount of evidence, and sheds more light than any other on the actual condition of mankind. It is therefore more likely than any other to bear in itself, though yet dimly perceived, a valid justification of much that is now deemed severe.

Yet, after all that can be said, the problem of native depravity — though that depravity is inherited according to a law of the widest sweep and most beneficent working in other respects — is a problem that human reason cannot solve; and none but a reverent and trustful spirit will accept the facts of history without criticising the ways of God or finding fault with his judgments. Here, then, must the faith of every religious inquirer be tried, and the strength of his confidence in the Saviour, who offers to make good the injury brought by the fall, be proved. Here, if anywhere, philosophy fails and humility triumphs.

These instances are sufficient to illustrate what is meant by the mysteries, or incomprehensible elements, of our religion, though I might go through the whole system of Christian doctrines, and show that almost every truth of that system leads up into the infinite and unsearchable. Who of us understands perfectly the person of Christ, the God-man? the nature and extent of his sufferings in the garden or on the cross? the manifold relations of his death to God and man? the process of regeneration and turning to the Lord, as related to the Spirit of God, to the spirit of man, and to the light of truth? Who of us can fully justify to his own reason, by facts in his own possession, the goodness of God in giving so much more light for centuries to the children of Israel than he gave to the other families of mankind? or his goodness in postponing the advent of his Son in the flesh till the world was so old in sin, and so many generations of men had passed from the earth to return no more? In a word, who of us, younger or older, has more than a partial, that is to say an imperfect, knowledge of any of Jehovah's ways? "Light is sweet to the eye, and a pleasant thing it is to behold the sun;" but we are as yet unable to look with steadfast gaze into the face of the lord of day, or to run with him through the circuit of the heavens, or to explore the measureless realms of space into which the rays of his glory go forth on their gracious errand. Partial knowledge is all we can now obtain in regard to any subject. Partial knowledge is all we can now have in matters of religion. And it is wholesome for us to bear this in mind while we investigate doctrines of surpassing interest.

From the direction which has been pointed out, God comes to religious inquirers of our own day with his

testing discipline. This is not indeed the only way in which he comes to try them and prove them; but it is one of the ways, and one that merits careful attention. How can his coming in this way be made the greatest blessing? The answer is not difficult to give. By accepting the lessons which such discipline teaches. And among these may be named the following: —

1. A lesson of *reverence*. Of reverence towards God; for it is his works that transcend our powers; his judgments that are unsearchable; his ways that are past finding out. Sir Robert Boyle wrote a treatise on "the veneration which man's intellect owes to God," and his principal aim, if my memory is not at fault, was to show that man's reverence to his Maker should be preserved in all his thinking about God. And I confess that it is always painful to me to hear any one, young or old, deal scornfully or lightly with the name of God, even if it be only by way of hypothesis; if it be only by saying, if God be this or that, or if God do thus and so, he is a tyrant or a monster, unworthy of respect. Instantly, there echoes through my soul the voice of Paul's remonstrance: "Nay, but, O man, who art thou that repliest against God?" Especially is this the case when, as often happens, there is not a little in history and Scripture which seems to teach that God *is* "this or that," and *does* "thus and so." I am not in sympathy with the age when it deals irreverently with the Most High, and asserts *its* right to condemn his ways, while it denies *his* right to judge the world. At best we are children, catching now and then a glimpse of the infinite plans and methods of our Father in heaven, and we need a few billions of ages for the observation of facts, before we can issue the final philosophy of the universe. It will do us good to "inwardly

digest" this truth. At all events, it will do us good to bow our heads when we utter the name of Jehovah, and to indulge the conviction that he is worthy of profound veneration. And never, perhaps, are we in greater danger of failing in this respect than when we are called, as we believe, to get at the philosophy of God's infinite plans by the aid of the rush-light of our feeble intelligence.

2. A lesson of *faith*. For, wonderful as it seems, faith must increase with reasoned knowledge, or the Christian life will languish. This is not, perhaps, the common opinion, but it is nevertheless true. And, if you will believe it, God expects more faith in a Jew than in a Greek; in a Christian than in a Jew; and in a Christian who can reason well, than in a Christian who has little power of reflection; and he expects this, not merely because greater knowledge furnishes more nutriment to faith, but also because it reveals more difficulties for it to overcome, and lays upon it heavier burdens to bear. Brethren, permit me to say that trust in God and confidence in his revealed Word, as manifested in Jesus Christ, his Son, are not secondary matters in religious inquiry or speculation, but rather primary, essential, and vital. The whole system of Christian truth is meant for those who have put their hand in the hand of Christ, who have experienced the peace of sins forgiven, and who are not likely to be shaken from their steadfast confidence in the Lord, though they perceive that clouds and darkness are round about him. And if you refuse to walk in his fear and love, the secret of his wisdom will not be revealed to your hearts.

3. A lesson of *hope*. In the "Contemporary Review," the Duke of Argyle urges the circumstance that we

recognize and feel the limits of our knowledge as evidence that those limits, though real, are temporary and ever retreating. If they marked the utmost capacity of our nature in this direction, they would not be felt as limits. And I believe his argument sound. If these limits were final and impassable, our curiosity would not be always beating against them, our reason would not be constantly trying to remove them, our imagination would not be evermore ready to attempt soaring above them for the purpose of obtaining a view of the regions beyond. The time will come when we shall no longer see through a glass darkly, but face to face, when we shall no longer know in part, but shall know even as we are known. Yet I venture not to assume that this wonderful language foretells a state in which progress ends because everything is known, in which finite being becomes infinite, and the creature equal to the Creator. I rather believe that progress in that state will be swift and sure, that the universe, which is now for the most part dark, will become translucent. I rather believe that doubt and fear will vanish from upright souls, and that they will then advance in true knowledge, with the ease and certainty which Milton in melodious verse ascribes to his angelic squadrons: —

"*On they move*
Indissolubly firm; nor strait'ning vale, nor wood, nor stream divides
Their perfect ranks; for high above the ground
Their march was, and the passive air upbore
Their nimble tread."

But twilight and doubt impede our progress now, for this is our probation. We are little children, as unprepared in character as we are in mental power, to meet the blaze of fuller knowledge. Yet under the guidance of the

Divine Word and Spirit we are moving in the direction of highest truth, we are slowly but surely drawing nearer and nearer to the sun; and with Christ, the most gracious *Friend*, as well as the deepest and most astonishing mystery of the ages, for our Saviour and Guide, our progress will be certain.

The words of England's poet laureate may indeed be true: —

> "Forerun thy peers, thy time, and let
> Thy feet, millenniums hence, be set
> In midst *of knowledge*, dreamed not yet.
> Thou hast not gained a real height,
> Nor art thou nearer to the light,
> *Because the scale is infinite*," —

yet, if you have the proto-martyr's Lord for your friend, the lines written of him may be true of you: —

> "But looking upward, full of grace,
> He prayed, and from a happy place
> *God's* glory smote him on the face."

Take heart, then, my friends; be thankful that there are limits to your knowledge here, since those limits furnish a part of your needed discipline in virtue and piety; but fail not to be also thankful for the assurance that those limits are not fixed and ultimate. Then will you be able to join with the apostle in his sublime exclamation: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

FELLOWSHIPS.

THE theme of this paper is rather suggested than expressed by its title; for the academic meaning and use of the term "fellowships" belong especially to the college system of England; and it will be no part of our aim to advocate a reproduction of English colleges in America. We take it for granted that every nation has a life of its own, and will be served best by methods of education which spring naturally out of that life. Yet, as the deepest principles and wants of human nature are everywhere the same, it may also be taken for granted that institutions which have proved useful with one people may often, by slight changes, be adapted to the wants of another. And there are two features of the great English universities which may be imitated, if not copied, with great advantage by us. The Fellows of a college in Oxford or Cambridge *owe their position to eminent scholarship*, and they *draw their support from the revenues of their college*. Thus men of approved capacity are enabled to advance their knowledge and culture, by a life of study prolonged far beyond the usual limits; and from this body of scholars, go forth, year by year, accomplished teachers, preachers, and writers, to positions of the highest influence. Is it not both desirable and possible that some provision analogous to the college fellowships of England

be made for a few, at least, of our young men? In answer to this question, we venture to present the following considerations: —

I. *The need of men thus cultivated is very evident* to the careful observer. It was so, for instance, to President Francis Wayland. Though he was wont to speak with peculiar delight of the usefulness of ministers not trained in the schools, and to urge with special earnestness the importance of lay-preaching for the good of the masses, he never called in question our need of men thoroughly educated; he never thought it wise or possible to lower the standard of scholarship for those who are called to be teachers or interpreters. And if such a man as President Wayland, keenly alive to the spiritual wants of the people, and fully convinced of the vast superiority of religious power to mental, felt the need of a learned class to explore the sources of knowledge and lay them open to others, such a class may be presumed to be necessary to the best good of all. But we do not rely on the judgment of one man, however far-sighted and spiritual. We note for ourselves the signs of the times, and learn from the events of every year that we have few wants more pressing than that of a large accession to the number of young men in our ranks who are qualified, by their varied and exact learning, to take the place of leaders in the higher forms of education. How many of you will lament to the last hour of life the time consumed at college, or afterward, in learning what you ought not to have learned, or in not learning what you ought to have learned, while preparing for college under an incompetent teacher! And how many incompetent teachers are even now fitting young men for disappointment and chagrin when they come under the eye of a true master! But if it were in

your power to dismiss all these teachers by a word, it would be unsafe for you to speak that word; for you might not be able to fill their places with better ones. Do any of you know a score of genuine scholars who could and *would accept* a call to such a service? Our colleges and higher seminaries, certainly, have no men of learning and culture to spare. Nor is there any superabundance of learning in our pulpits. A few more servants of God, deeply versed in his word and the history of his people, familiar with the great book of nature, and ready to intermeddle with all wisdom for the purpose of making it speak for Christ, would not have to seek fields of labor in some other part of the world because knowledge is at a discount here. They would be welcome to the best pulpits we have in the land. Looking at the matter, then, as one of present demand and supply, our need of men having superior learning and culture is manifest; nor will it ever cease, unless we adopt the false maxim, that "ignorance is the mother of devotion."

But our need of such men may also be affirmed on general principles; for no large body of Christians can wisely neglect any important source of knowledge, — especially in view of the fact, becoming every day more evident, that the created universe is one, though manifold, and that all forms of being and power, throughout its wide domain, are interdependent. A devout scholar, starting from any part of that domain, will find his way at length to God; for all the paths of light conduct to him. But an undevout scholar, starting from whatever point, will be likely to move about continually whispering in his heart, "No God;" for it is a truth not to be forgotten that close beside the paths of light — just over the stile, as Bunyan says — lie the cool and shady walks of error, and these

alluring walks, by a trend scarcely perceptible to the unsuspicious eye, turn the explorer's face slowly away from the city of God, and lead him, as by the circumference of a great circle, back to his point of departure. But meanwhile he has found what he sought; his eye has seen the beauty which it desired; and now the whisper of his heart has become a word on his tongue. Having walked through the universe and noted its wonders, he has concluded to say, "There is no personal God." If this be not a rigid statement of fact, it is, at least, "founded on fact," and not unjust to many leaders of modern thought.

Mark, then, the tendency of research in two or three directions. Of late the progress of physical science has been most rapid and cheering, — the discoveries of one branch hastening those of another, until the rate of advance is nearly equal in all. But many explorers of nature are enemies of the cross, and more than one reason can be given why Christian scholars should not abandon to them this magnificent field of inquiry and source of truth; for the word of Julius Müller is pertinent here, that "the answers which truth gives to a man depend very much upon the questions which he puts to truth;" and "the manner in which he puts his questions depends very much upon the principles which rule his life." Christian scholars should therefore stand on the high plane of nature, side by side with those who despise faith, to remind them of what they do not see, and to check their airy speculation; while they also speak with the assurance of knowledge to their unscientific brethren, dispelling doubt and fear, overcoming prejudice and sloth, and teaching them to rejoice in the lessons of nature as well as in the power of grace.

Mark, also, the progress of linguistic science at the

present day. Observe how, with even broader sweep, it has gathered the phenomena of speech from all ages and tribes; and how, with even grander audacity, it is grouping them for ultimate generalization. No sound or sign, however rude and strange, if it expresses human thought, is despised by the cultivators of this great science. Every scrap of record on parchment or stone is looked upon as sacred, and studied with the zeal of a devotee, if not with the reverence of a saint. But the distinctive aim of modern philology is this: to bring together and compare the results of separate inquiry; to note affinities of structure and sound; to sort and group the various languages of earth, until to the scholar's eye order takes the place of confusion and to the scholar's ear the many voices of mankind blend in harmony like the parts of a solemn chorus. And the logical issues of this science, who can foretell? They will erelong unite with those of history and geology, of physiology and mental philosophy, to answer for us some of the highest questions which now agitate the world, — questions in respect to the unity, antiquity, and origin of our race. It cannot, then, be safe for us to neglect this vast domain; for there are sounds in its atmosphere which unbelievers do not hear, there are hues in its sky which they do not see, and there are records on its stony tables which they do not read. It is therefore a part of our work, as a large body of Christians, to join them in exploring this domain, — a service to the cause of truth which we can hardly render without the aid of men who have improved superior advantages for prolonged study.

Nearly the same may be said of every other department of human knowledge. Our argument is therefore

cumulative, and its full power will be felt only by him who surveys the entire field of modern research, noting the lights and shadows which rest upon it. Such a man will see how much broader are the regions of twilight than those of noonday; he will detect the subtle influence of personal character in shaping the conclusions of science to its will; and so he will appreciate our need of men whose tried ability and ample knowledge qualify them for high intellectual service.

But granting our need of such men, it may perhaps be urged that a provision analogous to that of college fellowships in England would prove futile, or worse than futile, here. The end may be good, but the means of reaching it are questionable. We propose, then, to notice —

II. *Certain obstacles to the success of the measure* in question. The measure may be described, in general terms, as a provision for the support of a few young men of approved character, ability, and scholarship, during a period of study reaching not more than five years beyond the usual course. We defer a consideration of its particular features to the last part of our essay, but ask now, What may be regarded as obstacles to the success of the measure as a whole, provided its details can be satisfactorily arranged?

The most obvious of these is a want of funds. There is small reason, it may be said, for supposing that our brethren, who are vexed with almost daily appeals to erect buildings, support teachers, and assist students to finish the regular course, will undertake to give extra privileges of study to a select few. They will not take a step in advance until they have made good their present footing. They will not put their shoulders under a

new burden while their strength is scarcely sufficient for the old.

In reply to this objection, we think it enough to say that if the measure proposed does not commend itself to the good-sense of business men, it will of course fail; but if it does, they can make provision at the outset for any number of scholars which they deem most expedient; one to each institution would certainly not be a large number. We shut our eyes to the resources of our people, if we suppose them unable to provide at once all the funds needed for the support of a few choice young men in the way proposed; and we underrate their Christian enterprise if we fear a disinclination on their part to do this when it is seen to be expedient. The recent munificent gifts of Mr. Rockefeller and Mr. Colgate, not to mention those of less amount by other friends of Christian learning, justify this statement. It may take a little time to put this measure fairly before their minds so that they will appreciate its importance; but if they are led to look upon it as being truly desirable as a measure tending to increase materially the influence which we are to wield for truth and for Christ, they will not withhold their money or their prayers; and therefore we should not hesitate on the plea of denominational poverty, or of a mercenary spirit in our men of business, to look the question of post-graduate scholarships fully in the face; and if the time has come when we need them in order to accomplish our high mission as a body of Christians, we may at once ask for the necessary funds, believing that they will be cheerfully given. It is our duty, as friends of learning, to beware of calling upon our brethren to found institutions or scholarships of doubtful utility; but it is also our duty to encourage

them in a wise liberality, in such a use of the means at their disposal as will result in the greatest permanent good; and the Lord whom we serve will not hold us guiltless if we neglect to do this.

Another of these obstacles is the alleged tendency of learned investigation to quench the ardor of piety. It seems to be a common opinion that an earnest pursuit of knowledge must interfere with the growth in grace, and even diminish the freshness and power of Christian life; hence, as piety is far better than learning, it is inferred that the portion of life which is devoted to study should be made as brief as possible.

In response to this objection, we freely admit that there is some reason for this opinion. It is certainly possible to pursue any object with too exclusive a zeal. Men do this in all the walks of life. The lawyer, the merchant, the mechanic, the farmer, is very likely to give more thought to his regular business, and less to Christ, than he ought; and on this account, ardor of religious feeling is sometimes subdued, and sometimes intrinsically weakened, by years of successful business. The same is true of the pursuit of knowledge; it may divert the mind unduly from direct efforts to save men and honor God. But neither a life of business nor a life of study is therefore to be shunned. Both are necessary for the good of man and the glory of Christ. Business and science cannot be relinquished to the ungodly, on the plea that faithful men are liable to be too much absorbed in them; for the sources of knowledge are put within reach of Christians, not to be despised, but to be used. "Light is sown for the righteous;" and a life of learned research is by no inherent tendency unfavorable to warmth of religious feeling. Mental discipline and self-control may,

perhaps, temper the glow of emotion, making it more spiritual and less dependent on sense; but they need not, and often do not, weaken its power. Breadth of view and generous culture may affect the style of expression, rendering it pure, exact, and strong, suggestive of even more than is said, but at the same time, less demonstrative than ruder forms of speech. These effects of learning are pronounced, by one class of persons, good; by another, bad. But they are to a certain extent superficial; they have little to do with the compass and energy of the inner life; and that life will be sure, in some way, to make itself felt. It is, then, a mistake to estimate the piety of Christians by the greater or less vehemence of their expressions of feeling. The impulsive negro of the South may sing and shout, and respond with explosive emotion, where a thoughtful Christian, of riper culture, would be very quiet; yet the former may have less spiritual power than the latter, less depth of conviction, less steadiness of purpose, and even less pure religious feeling. Some years ago I chanced to pass near a group of Irish mourners in a Catholic burial-ground; and as the coffin was lowered to its place in the earth, most of the large company broke forth in loud groans and wailing. A year later I stood with a group of American Protestants, beside the open grave of a friend extremely dear to us all; but as the body was tenderly let down into its place of rest, the low sob and silent tear were all that spoke of grief. Yet no considerate person, acquainted with the two groups, would say that the cries and groans of the former betokened deeper feeling than the sobs and tears of the latter. The lesson is obvious: culture may greatly modify the expression of religious emotion, without affecting its purity or depth. The Christian scholar is

exposed to no temptation "but such as is common to man," and if he is led away from God, it is not by any tincture of evil in his employment, but by the deceitfulness of his own heart. He needs, therefore, the same grace as men in other callings. Without it, he will fall, even as they; with it, he will stand as certainly as they, and will serve the cause of truth in the high places of the field.

A third obstacle to the success of the measure will be the call for able young men to engage at once in public service. The fields were long ago ripe for the harvest; they have remained so ever since; and they will continue to be so to the end of time. There will be a cry from Macedonia so long as the world stands. But there is an old adage, "Make haste slowly;" and we think it no heresy to apply this adage to those who are looking to the ministry as their life-work. There are kinds of business which cannot be taken up to advantage without preparation; and there are forms of spiritual labor which do not belong to a novice. The leader of an army needs more knowledge than is possessed by the raw recruit; and the same is true of all leaders in education or religion. This has sometimes been forgotten. Not rarely, in past years, have able young men been importuned to abridge their theological course, and enter the pulpit at once; and this importunity has too often prevailed. Perhaps we ought not to say "too often;" for we believe, and it is a very wonderful fact, that nearly every church which has urged a student to curtail his preparation for the work of life, has felt itself to be, just at the time, in a peculiar state, in a sort of crisis, making it perfectly evident that no one but the young man of its choice could save it from disaster, and that he might be unable

to do this at any moment but the present. And surely, if we can feel that, for every instance of a young man cutting short his course of study for the ministry, a good church has been saved, it will do much to reconcile us with the past; for churches are of God, and if he plants them they are worth saving. But ministers are also of God; and we therefore hope that our churches may hereafter be preserved from such peculiar crises, or else delivered from them by means which will not diminish through life the power for good of their own pastors. It must, however, be hoped and expected that the call to immediate service will always be urgent; but it should also be borne in mind that, if a given number of persons are to spend life in preaching the gospel, or in the higher departments of education, it is wisdom and economy to have them master-workmen, able to make the most of their native capacity and of their high office. Twenty-five years of superior labor, in moulding the characters and opinions of men, will be better than thirty years of inferior labor, even though the difference in quality appear to be slight. But we question whether prolonging the period of preparation will shorten the period of public service. We suppose it to be a fact that those who enter the Christian ministry after a thorough preparation labor, on an average, as many years as those who begin in earlier life, but with less preparation. And if this be so, the sacrifice made by one who is urged into the pastoral work prematurely is well-nigh equalized by the loss to the churches resulting from this course.

But whatever may be said in favor of entering the ministry with little mental culture, there can nothing be said in favor of unlearned men for teachers in the higher branches of knowledge. There have, indeed, been

a few distinguished educators, whose advantages for study had been limited; but they have taught in departments which did not require extensive and accurate learning. This is the rule, and we need not trouble ourselves about rare exceptions. We must, then, in some way, provide a corps of eminent scholars, able to fill the highest places in our seats of learning; and there seems to be no more feasible plan for doing this than the one now in question. We are, therefore, confident that young men, who have a genuine love of learning, a large capacity for investigation and acquisition, and a probable aptitude for teaching, will be ready to avail themselves of a suitable provision for post-graduate study, in spite of the inducements which may tempt them to go at once into public life.

These, we think, are the chief obstacles to the measure proposed; and our conclusion is accordingly this: that neither the anticipated reluctance of business men to provide the funds, nor the alleged tendency of learned research to quench the ardor of Christian love, nor the pressing claims of public life on the service of pious scholars, ought to make us doubt the wisdom of such a measure. We are rather of the opinion that these obstacles, and any others which might be named, will only tend to the ultimate success of the plan, by insuring greater caution and wisdom in carrying it into effect. And this remark brings us to our third topic, namely:

III. *A statement of certain particulars embraced in the measure under discussion.* It will be recollected that two features of the English college fellowships were spoken of at the beginning of this paper as being worthy of imitation, namely: that the Fellows of an English college owe their position to eminent scholarship, and that they

draw their support from the revenues of their college. Thus provision is made for the support of true scholars, and care is taken to select them wisely. And these are the cardinal points of the plan we have in mind, though it will be found, when considered in detail, to differ in many respects from the English model. In order, then, to treat the matter practically, we shall speak of the selection of suitable persons to be supported; of the way in which they should employ their time; of the period during which they should receive support; and of the amount which should be given to each one yearly.

1. *The selection of suitable "Fellows" to be supported.* This is a matter of the gravest importance. If men of sterling worth and high scholarship can, as a rule, be selected, we have, indeed, begun to look in the right direction, and may move boldly on. And we begin by saying that the fellowships contemplated, so far at least as they are founded by ourselves, should be, at the outset, for Baptist graduates of approved Christian faith and life. This limitation is suggested by the ends we are seeking, namely: to provide competent teachers for our best institutions of learning; to foster a reverent search for truth in every field of science; to illustrate the concord between liberal culture and genuine faith; and, in a word, to do our part, as a body of Christians, in furnishing the world leaders of religious thought, and masters of all good knowledge. To accomplish these ends, we must educate Baptist scholars; for no others will represent us in letters, or science, or theology.

The time may come when it will be both wise and modest for us to establish fellowships, and give them to young men having a religious belief different from ours, or having no religion at all; but we do not think

it has yet come. Our actual position in the world of letters, and the work we have to do *pro Christo et ecclesiâ*, call upon us to provide the best educational advantages for young men whose views of truth agree with our own; and until we have made provision for them it is hardly our duty to offer assistance of this kind to others, especially as others, if members of almost any church, can have whatever help they need from persons of their own denomination. It is not, indeed, our view that any restriction of a religious nature should be put upon these fellowships, except by the founders; and we take it for granted that a founder who belongs to any sect will feel a special interest in providing for the higher education of those who agree with him in faith; while friends of science, who care not for religion, will be likely to establish fellowships for those who give themselves wholly to science. All this should be approved; but our present and urgent duty, as Baptists, is to make suitable provision for scholars in our own ranks. This is the point where we should begin, while we encourage others to join in the measure likewise.

In the next place, we hold that the fellowships in question should be offered to those only who stand the test of a thorough examination by competent scholars, — an examination similar, in respect of thoroughness, to that which young men are subject to on the continent of Europe before taking a degree. We lay great stress on this condition. If a man who has been graduated from college cannot pass successfully through this ordeal, he may as well relinquish the hope of becoming an eminent scholar; and still more emphatically may this be said of one who has also been graduated from a theological seminary. At this point, moreover, it

would be natural, and perhaps desirable, to introduce the principle of competition, allowing more than one to apply for the same fellowship, and making the election depend in some degree on the result of an examination. We say, "in some degree," but not wholly; for the judgment of teachers, founded on long and careful observation, should, of course, have an influence on the decision; yet their appropriate influence may, perhaps, be secured by making the privilege of examination for a scholarship depend on a recommendation from the student's teachers in the college or seminary. Besides, it would seem to be necessary for the appointing board to look beyond the single question of learning, and have some regard to good sense and energy, likewise; for these are indispensable to success in teaching.

In the third place, the fellowships under consideration should be given, as far as practicable, to such graduates as are commissioned by the proper authorities to act as private teachers in the school from which they are graduated. This limitation was suggested by a usage which prevails in the great German universities. Young men of distinguished scholarship and great promise are licensed by the authorities, to give instruction to classes voluntarily formed in the university; and being thus endorsed, they are able, it is found, to obtain a hearing and test their ability to impart knowledge as well as to receive it; and there is reason to believe that the privilege and responsibility of teaching, though without any salary, are of great service to these young men, by giving to their studies an immediate and definite aim, and by compelling them to put the results of their inquiry into form for use. But the advantages of teaching in this way cannot be greater to a German scholar than they would

be to an American. They may be less; for the German mind cares less, we think, about perfection of form and style than the American. Besides, if a young man of the finest scholarship should be found unable to hold a volunteer class together, and therefore unfitted for the work of teaching, he could be advised to relinquish his fellowship, and the purpose which led him to accept it. Perhaps the continuance of support beyond a given time, say two years, could be made to depend on a reasonable degree of success in teaching or writing.

2. *The way in which the "Fellows" should use their time.* This must be determined by the end sought, and the end sought will not be the same in every instance. One man may have such a predilection for the natural sciences as to make it evident that he should give them special attention. Another may have so great a love of the languages as to make it certain that he should give a large part of his time to philology. A third may be moved to the study of history by an impulse so deep and prophetic of his life-work as to indicate his chief duty for the time. A fourth may be drawn to theology, longing to explore its depths and heights, and this longing may point the way to the largest culture of mind and heart. For there is no great source of knowledge which does not mingle its waters at last with those from every other source. All the mighty streams of truth flow into the same ocean, even as they came originally from it. And therefore it is found that special studies may lead, in the end, to comprehensive knowledge. Hence, also, it is needless to propose any one curriculum for all who are aided by fellowships.

But it should be distinctly understood that this post-graduate course is not to be one of general reading or of

learned leisure, but one of strenuous effort to obtain exact and profound knowledge. Nothing short of this should be accepted as satisfactory. And therefore every one who draws his support from a fellowship should be expected to avail himself of counsel and instruction from the faculty, or some part of the faculty, with which he is connected. Should it be urged as an objection to this that neither our colleges nor our theological seminaries are furnished with officers who have learning and time for the service implied by this remark, we beg leave to meet the objection by denying the fact asserted. It is a mistake to suppose that the ablest teachers in our chief seats of learning could not with ease render all necessary assistance; for example, by directing students to the sources of knowledge, by clearing up dark or difficult points, by criticising results and processes of investigation, and by a weekly review and scrutiny of the work performed. Not a few of these officers would deem it a privilege to do all this for any young man of approved character and capacity, finding an ample reward for their labor in the spiritual refreshment which it would bring. And if any *socii* should wish to pursue the same study in the same school, they could have the benefit of more frequent instruction. Moreover, the circumstance that we have as yet no proper university, our professional faculties being often locally separate from those of general culture, ought not to hinder the success of the measure proposed; for it will be natural for the young men to pass from one seminary or college to another, giving a year, perhaps, to each, and thus, in the end, coming into contact with the ablest minds we have.

Then in addition to the best advantages for study at home, we would also have them reap the benefits of study

abroad. The schools of Germany and France should be visited by them for the purpose of meeting the eminent teachers of the European continent, and especially for the purpose of becoming familiar with the French and German languages; for a good knowledge of these languages, making it a constant pleasure to read them, is almost indispensable to the scholar of to-day. The time, however, is drawing near, if it has not already come, when the German tongue may be learned as well in our own as in the fatherland.

It will be noted that we do not assign any place to the study of science, philosophy, or theology abroad. Our reason is this: unless a few branches of science be excepted, we believe they can be studied quite as profitably at home; and we owe it to our schools, founded at great cost, to do all we can for their honor and support. During a long time to come there will be reasons enough for travel and study in the Old World, even if such travel and study are rated at no more than their true value; but we do not think they should fill a large part of the time which the young men in question can add to their regular course of study.

And this brings us to the next point, namely: —

3. *The period during which the "Fellows" should be supported.* If the age at which our best students finish their course in theology be from twenty-six to twenty-eight years on an average, it will be unsafe to ask them to add more than five years to their student life; and if the attainments requisite at the present time to qualify any one for a prominent place in teaching be fairly considered, it will appear unwise to add less than five years to that life. We have, therefore, with almost no statistical data to guide us, fixed upon this as the *maximum* period, pre-

suming that in some instances men would be called into active service before its close.

It remains for us to say a word concerning —

4. *The amount which should be provided for each "Fellow" yearly.* Believing that it is far better, in view of the object sought, to give a few really able young men the benefit of an extra course than to give it to a larger number of less ability, we would place the standard of qualifications high, and make the provision for support liberal, at least as compared with what is given to under-graduates. *Ten thousand dollars* may be safely fixed upon as the basis of a fellowship. The interest of this, five or six hundred dollars yearly, would be sufficient to meet all necessary expenses.

If, now, the measure advocated in this paper is a good one, it should receive the prompt attention of those who wish to further the cause of truth. Learning is not grace, scholarship is not godliness; but learning may be made the handmaid of piety, and true scholarship may be joined with faith. The vain boast of ungodly men, that they are the only fearless disciples of truth, and the pernicious doubt whether this be not so, which has been infused into the hearts of timid believers by the strange assurance of pantheists, should be met and neutralized by the education of Christian men. The people of God are neither so few nor weak as to justify them in leaving any great source of knowledge in the exclusive possession of his foes. It is their duty to rejoice in the progress of science, even as they do, and to contribute their full proportion of men and means to hold the high places of learning. We do not charge them with any great delinquencies in the past, though we fear that our own denomination has done less

than it ought; but we see reasons for greater zeal in the future. And we believe the time has come when provision should be made, in connection with several of our leading schools, for extra culture on the part of a few young men.

A GOOD CHURCH HISTORY.[1]

HERETOFORE the officers of this institution have been wont, when elected, to enter upon the performance of their duties without the formality of a public address. In deviating from this course, sanctioned by usage and altogether congenial to my feelings, I act in deference to the opinion of others, and from a conviction that the department of Christian study to which I am called has not been fully and generally appreciated by us. Veneration, by no means too high or sincere, for the Scriptures and the Apostolic Church has led us, it may be feared, to undervalue and in some measure to neglect the record of what Christianity has wrought in the world during the lapse of these eighteen centuries. My discourse will therefore be expected to treat of this great record; and the particular points which I propose to discuss are the *character and value of a good history of our holy religion*, from the death of Paul to the present time. For thus may be indicated with least obtrusiveness the aim and the importance of instruction in the department entrusted to my care.

And as to the character of such a history, it may be said in general that it must give a trustworthy account of the progress and influence of Christianity among men.

[1] An Inaugural Address to the Trustees and Friends of the Newton Theological Institution, June 28, 1854.

It must reproduce before the mind those scenes of trial, conflict, and victory, by which, in defiance of all enemies, the truth has been preserved and "the household of faith" continued from age to age; by which the friends of Christ have been made pure and strong and joyful in the midst of restless foes and seductive temptations. It must recall and re-enact, by the power of graphic language, the successive campaigns of this grand warfare, and bring to light the Christian forces which have been most efficient when set against "principalities and powers and spiritual wickedness in high places." It must extract from the dead languages of the faded manuscript, from the rusty coin and the huge mediæval folio, words of energy and light, to animate the drooping and inspire the studious mind. It must break the crust which has hardened over those old fountains of knowledge, and let the waters of truth gush out in various and refreshing streams. It must also guide those liberated currents into appropriate channels, as the Egyptian gardener, with skilful hand, turns the obedient rivulets whithersoever he will to water his thirsty plants. In other words, it must draw from the original sources of knowledge respecting the Church, in each separate period of her history, suitable and interesting facts, and then, grouping them together with the eye of genius, form a series of truthful portraits, giving at once the permanent and the varying features of this Church.

To be more specific, we believe that such a history must be extracted substantially from original documents. Though not in words, it must be in thought and spirit a transcript from the testimony of first witnesses, and make the same impression, weariness excepted, upon a discerning mind which would have been made by the

perusal of their testimony in full. For history does not move in the domain of fiction, but in that of fact. It has to do with actual events, with the endurances and achievements and opinions of a real, not a Utopian, commonwealth. It should be, no doubt, a sublime epic reciting the deeds of Immanuel with his host, and doing far more than Milton's "great argument" to

> "assert Eternal Providence,
> And justify the ways of God to men."

It is called to celebrate feats of moral heroism nobler than imagination ever feigned, and to recount events ordained of God for the accomplishment of his high designs. But it must cling to the truth. It must introduce no phantom upon the battlefields of this holy warfare, no shadowy form to mingle with earnest combatants in the army of Christ. It must be careful not to make the oracle of divine Providence either ambiguous or false, not to "extenuate, or set down aught in malice." Professing to let the voices of the Past be heard afresh, and pour their wisdom into the hearts of living men, it may err as fatally by the omission of that which is important as by the fabrication of that which never occurred. But no analysis or summary or report of testimony can be so reliable as the unabridged testimony itself. For a slight error, admitted through prejudice or oversight by an investigator of the original evidence, is liable to increase in magnitude and assurance when repeated by another: *Mobilitate viget, viresque aquirit eundo.* The second reporter is not checked by those countervailing facts which tempered the language of the first, and rendered it impossible for him to deviate unconsciously so far from the truth. Accordingly, whatever labor it may cost, a

good history of the Church must be founded, like the verdict of an enlightened jury, upon the earliest and most direct evidence. Otherwise, moreover, it will be deficient in clearness, precision, and vivacity of style. It may indeed display these excellences, though resting upon derived testimony, but only at the sacrifice of trustworthiness, — a far more essential quality. For if merely such facts are admitted as are considered authentic, and are reported alike by a large majority of those who have examined the primitive sources, the narrative will seem cold and bald and unattractive. No reader will be greatly interested. The scenes of other days will not rise up before his mind; the moral atmosphere of the past will not surround or enter his spirit. He will traverse a barren waste, with but here and there a pile of whitened bones or a solitary mound to attract his attention. If, on the other hand, that which is omitted, or called in question, or variously stated, by investigators of the original documents, be freely received, the work becomes thereby unworthy of confidence. However attractive, it forfeits the character of reliable history, and assumes that of mingled fiction and fact.

Without pausing to justify this proposition by further argument, we add, in the second place, that a correct view of Christianity itself must underlie and pervade every good history of the Church. This normal idea will give unity, coherence, meaning, and interest to details otherwise impertinent and wearisome. It will effectually prevent the intrusion of thoughts or facts alien to the subject, and like the force of attraction will seize and hold with the strongest grasp that which possesses the greatest affinity to it. Wisely to choose his materials constitutes half the merit of an able historian. Even

where all the facts spread out before his mind appear self-consistent and reliable, a selection must be made; many must be examined, but few admitted.

It was unnecessary for the Evangelists to put on record all the words of Christ in order to give us a true conception of his spirit and work. The immense labor of preparing so minute and exhaustive an account would have been worse than lost. For if by the special providence of God the endless narrative had been saved from destruction, few persons would have been able to obtain or peruse it, and still fewer would have made any considerable use of more than a fraction of its contents. Hence the wisdom of God is manifest in the brevity of the Gospels, even without urging the presumption that a fuller record would have merely re-enforced, in other language addressed to other hearers, the same fundamental truths which we now have.

But if the Evangelists were compelled to omit a large part of our Saviour's words (every one of which they esteemed an oracle from heaven), lest their narrations should be unduly protracted, it is quite certain that a still larger proportion of existing materials must be rejected by an historian of the Church. For the facts here craving attention are beyond comparison more numerous and of less intrinsic value. Every earnest historian, therefore, remitted to his own judgment or taste in the choice of all the minor events to be noticed, will be guided in this delicate part of his work mainly by the idea which he has formed of Christianity in its normal state. This idea will also organize his chosen materials, placing one historical personage in the foreground and another in the background, letting a beam of light fall upon this occurrence and a dim shadow upon that,

sketching with patient love the features of an approved doctrine, but giving in sharp outline the skeleton of a creed which he firmly believes to be unchristian and pernicious. Meanwhile the writer knows himself to be upright and believes himself to be impartial. His sole purpose and effort are to represent the Church of Christ in all the stages of its growth and activity. Provided, then, he understands the nature of that Church, and is able to distinguish it readily from every counterfeit, all is well. But an error at this point vitiates the whole performance; a misconception in regard to the real characteristics or constitutive elements of that kingdom whose history he professes to relate, must greatly mar the excellence of his work.

A genuine Romanist, who believes the invisible Church on earth is all contained within the visible, and who excludes from the latter those of every name who do not submit to the Pope and recognize his primacy in spiritual concerns, can hardly with a good conscience notice Protestants of any age, save in the language of anathema. A fatal prejudgment separates them, as by a wall of ice, from his sympathy; denies them, with the sternness of an infallible decision, any place or part among the faithful, and requires him to pass them by in silence on the other side, or call attention with the finger of warning and accents of horror to their sad apostasy.

But, on the other hand, whoever believes that Christianity is pre-eminently spiritual and internal, — a divine life and power transforming the individual soul, and dependent for its birth and growth upon no particular ritual or sacrament, or human priesthood; whoever believes, with Neander, that this new creation within may reveal itself with equal clearness through many and

diverse organizations adapted to the wants of each period and people, will produce a far other and more comprehensive history of the Church. He will find true wisdom in the cavern and white-robed innocence in the dungeon, springs of water in the desert and flowers of piety on the Alpine summit. The stroke of his pen, like the touch of Ithuriel's spear, will change many a heretic into a martyr, and many a caricature into a likeness; will restore multitudes to their proper size and station in the religious world, and give to living faith and love the place which is often assumed by empty form and disguised hypocrisy.

Still, another historian may be convinced that Christianity is first personal, and then organic, — first a new life in the individual soul, and then a representation of that life in fellowship with others; that it neither descends by inheritance, like an heir-loom, from generation to generation, nor is conveyed as balm into the heart by holy offices and solemn rites; that it must rather be traced directly to the spirit of God and the word of truth, and hence may exist notwithstanding many changes in the polity and ritual of the Church as planted by the apostles; and yet with equal firmness may believe that our Saviour cared for the order of his house, and in due time, by the agency of inspired men, formed the primitive converts of each city or district into a model family; that every departure from this original and fraternal organization of believers is dangerous to piety, and every attempt to improve it rash and seditious, like an attempt to improve the Word of God, — tending either to secularize or to paganize the religion of Christ; he may believe that the whole process of boasted development in the constitution of the Church, since the first age, has been

revolutionary and injurious, and all her sacramental and liturgical growth imaginary — like modern advances upon the personal excellence of Christ — or unnatural, obliterating more and more those characteristics of true religion which were adduced by Tertullian as manifestly divine; namely, the remarkable simplicity of its rites and the inexpressible grandeur of its effects. Now to the eye of such an author, that stream of living water issuing "from the fountain opened in Judah" must appear to separate at length, like the river of Eden, and flow on in many divergent channels, — one of them sweeping heavily down through the valley, and receiving from either hand a multitude of turbid affluents to swell its volume and vitiate its purity and destroy its healing virtue, while others, winding their way along the hill-sides, amid rocks and trees, retain their sweetness, and sparkle with transparent life under every little patch of sky and every beam of historic light to which they are exposed. Such an historian would gladly lift the veil, whether of silence or slander, from all of every name who in their day "fought a good fight and kept the faith." He would commemorate with peculiar satisfaction the deeds of those who braved death rather than swerve from the truth. And by a proper arrangement he would suffer the events of history to utter their emphatic protest against any deviation, however slight, from apostolic doctrine or practice. Oftentimes have these events failed to do this, simply because writers, in the course of their narrative, have given to them the color of their own false opinions, just as rocks are said to impart their color to the clinging polypus.

The instances now alleged show how greatly his own idea of Christianity must control an historian in the choice

and use of his materials, and establish our proposition that a correct view of the Church as to its chief elements must underlie every good history of it. The warmth of honest zeal can be no substitute for this view, for zeal, however sincere, if not according to knowledge, may but clothe the form of error in robes of brighter hue, and twist the face of truth awry with a more steady and relentless hand; it may call evil good, and good evil, with the strong emphasis of real conviction, and this conviction is a thing so fair and noble in itself as to hide, perchance, the ugliness of deformity and make the worse appear the better reason. Nor can the cold equity arrogated to themselves by such as profess to study and write without the bias of any foregone conclusion as to the nature of Christianity prove a better substitute for this view. To keep one's mind in perfect suspense touching so great a matter is clearly impossible; but were it not, — were this ignorant equipoise of judgment, resting on a sublime indifference to all which speaks of God and eternity, actually maintained by an ecclesiastical historian, — how then could he distinguish the genuine from the spurious? How could he discover and honor the true ship of the Church amid fleets of piratical craft sailing under her colors?

But whence shall a right conception of the Church be obtained? From the New Testament, and from that alone. If, then, as we humbly venture to believe, Christians of our denomination have turned to this sun for light, and have received substantially correct impressions respecting the faith and order of God's house, they possess at least one qualification for the profitable study and truthful delineation of its history.

And further special prominence must be given in such

a history to questions which still agitate the Church. It must be penetrated throughout by spiritual earnestness, and seek to elucidate the real problems of religion and life. For these are of permanent and transcendent interest. They embrace everything of supreme importance to the soul. Having claimed the deepest thought of spiritual men from the first, by their weight or mystery, they articulate and conjoin the past with the present, and exhibit the most absorbing religious investigations of each successive period in the Church as belonging to the identical web of Christian life or discipline which men of God are now weaving. They are the strong, benignant angels, with whom, by the wise providence of God, the faithful have ever been called anew to wrestle. Hence they must occupy a conspicuous place in every well-executed history of our religion.

Whatever benefit may accrue to science, philosophy, and literature, from the prevalence of Christianity, its primary mission is to the moral nature of man. Its chief purpose and work are to deliver the soul from guilt, and crown it with eternal life. It may, indeed, have taken heavy chains from the intellect, and strengthened it for flight into higher realms of scientific investigation; it may have irradiated large spaces of the soul, which were dark as midnight before, and brought to view sources of good or evil, for which mental explorers had groped in vain; it may have established the only perfect law of beneficence, and suggested to philanthropy her best modes of action; it may have invigorated the reason, raised the imagination, and refined the tastes of authors, thus enlarging the channels and purifying the waters of literature; and all this may deserve brief notice and delineation in a history of Christianity; an account

of all this may be infused into the pores of the body of the work, adding to its value, without augmenting its bulk, but the principal object for which the Word was made flesh, and suffered upon Calvary, and the principal office assigned to his gospel and his kingdom, were unquestionably to fulfil the counsel of Infinite Love, that whosoever believeth might not perish, but have everlasting life."

And from the days of Paul until now, the true servants of God have recognized this peculiarity of the gospel, have thought more of its saving than of its civilizing power, have rather been anxious to ascertain the moral attitude of man towards his Maker, and the appointed means of reconciliation, than to learn the effect which their religion has upon the temporal interests of society. They have acknowledged no doctrines of theology or polity to be cardinal, except those which go to answer that tremendous question, "What shall we do to be saved?" And therefore must these doctrines, traceable in every age of the Church, be employed as the unbroken and continuous warp of her history. For the language of the wise man is ever true: "As in water face answereth to face, so the heart of man to man." Through all time the general make and strength of human spirits abide unchanged. In the search after truth much the same path is trodden by the mind of father and son. "The thing that hath been is the thing that shall be." Theologians of to-day are working the old veins of thought, and but casting into fresher and more approved forms gold, or silver, or brass, taken from mines opened long ago by the primitive explorer.

Nor do we by this language depreciate the labors of any. Even Christ himself chose for the most part to

reassert known principles of virtue. His moral precepts had been nearly all anticipated. Whether this pre-announcement of them, to a considerable extent, by heathen sages, was owing to somewhat religious in the structure of man's soul, causing it to light upon them in its lucid moments, or to a touch of inspiration, a breath from the Spirit, granted in mercy to thoughtful, earnest pagans, or, as we imagine, to some dim tradition and echo of early messages from God, may be doubtful; but of their presence, here and there, in the masses of classical literature, like solitary kernels of wheat in huge mountains of chaff, there can be no doubt. And the Messiah's chief work as an ethical teacher was to unite the dissevered members of truth into a living body, to present, in a compact, homogeneous system, those expressions of the divine law of right and benevolence which had before existed only in a fragmentary state, remote from each other, and almost lost under the rubbish of human speculation.

But if Christ was content to reassert old principles, because they were true and supremely important, it cannot be thought strange that Christians do the same; it cannot be deemed surprising that nearly all the mighty thinkers and doers in the Church, nearly all believers characterized by downright honesty of purpose and energy of action, have been irresistibly drawn to a few central, cardinal doctrines of the faith, and that a record of their struggles from age to age, while endeavoring to appropriate more fully, and use more efficiently these great powers, may constitute the best and vital part of a good history.

As doctrines of this class, may be specified those which pertain to the nature of God's law, the moral state of our

race, the person and work of Christ, and the way to holiness in him, to the examination of which serious men have ever been attracted by their infinite weight. From the beginning, genuine Christians have wished to know and defend the truth in relation to these matters; and so, too, have the foes of Christ striven with desperate rivalry to pervert or bedim this truth. In every adequate record, therefore, of what Christianity has been and has done, these principles must continually appear. The earnestness and vigor with which men have often met around them in spiritual conflict, must animate the narrative, and make it wellnigh tremble with emotion, as air trembles under the glowing sunbeam.

Yet it is by no means enough thus to recognize topics of enduring interest, and give them large space in the account. They must also be treated with discrimination. Studious attention must be paid to the relative importance of each for the several periods of history. For in every distinct era of her existence has the Church been compelled to undertake some leading urgent task. By a wise foresight and arrangement of God the vital problems of Christian doctrine have come up in turn for investigation, as the humanity of Christ in one age, and his divinity in another; now the moral constitution of man, and then the nature of the atonement; here the use of ordinances, and there the potency of faith; and thus every period has had its own high lesson to teach, and its own deep impression to make. A failure to comprehend these characteristic lessons, and to imprint them on the pages of his book, must be fatal to the success of any historian.

Still more fatal, however, must be the error of introducing, to any great extent, that which belongs exclu-

sively to the past, and has no representative or counterpart in the land of the living. Questions which long ago lost their hold on the general mind merit only a rapid survey. Gratifying a mere antiquarian curiosity in religion, they pertain rather to the history of mental science than to that of Christianity. We must look upon many speculations of the early Church as we look upon the fossil remains of extinct races in the animal kingdom. They lie before us cold and motionless, the relics of an age and condition of the spiritual world which have passed away, never more to return. Several opinions vigorously advocated by scholastic writers in the middle ages now exist merely as rigid petrifactions, which no eloquence of speech can resuscitate. They were shoots from the philosophic willow grafted into the Christian vine; and while the vine still remains deeply rooted and perennial, those adventitious shoots have flourished into sterile branches, and been cut off forever. And so the historian can give them no conspicuous place in his work. He must leave them to rest undisturbed, or else must insert them in whatever crevices lie between his larger and better materials, just as the skilful stone-layer drops many a bit and fragment into the chinks of his rising wall. Nor will such treatment necessarily deprive the reader of some adequate knowledge of their peculiarities. For the language of Irenæus is still a proverb: *Non oportet universum ebibere mare eum qui velit discere quod aqua ejus salsa est.* "One need not drink the whole ocean to learn that its waters are salt."

We may close this part of our subject by remarking that excellence of style must also characterize a good history of the Church. It must not merely contain the truth, but display it. Events must neither be hidden by

cumbrous phraseology, nor outshone by splendor of diction. A glimpse of them will not attract or satisfy; they must be made to stand forth full, and clear, and lifelike. Words in this case should serve, not to intercept one's vision of great transactions, but to clothe them instead as with a robe of "filmy gauze," and solicit a reader's eye to look upon the reality again. He may then be made to follow with intense sympathy the church militant, and in spirit "fight all her battles o'er again." If history be thus written, if the facts are wisely chosen, grouped, and set in strong, terse, graphic language, no species of human composition can be more interesting or instructive. *Loquitur in stilo . . . littera omni ore vocalior.*[1] "The author's pen will speak, and his written word be more effective than any eloquence of tongue."

Provided my attempt to describe a good history of the Church has been at all successful, we are now prepared to consider the value of such a history. And the presumption is altogether in its favor. For "God is in history," and especially in the history of his people. His presence is their "cloud by day and pillar of fire by night." His favor is their life, and his benediction their pledge of victory. The story of their achievements is the record of what God has wrought. And next to the infallible Word, this record brings us nearest the Holy One, and points out most distinctly his way among men.

It shows, in the first place, that God has done great things for the world by our holy religion. Whoever would appreciate the Church of Christ as a factor in the history of mankind, let him obtain at the outset correct views of the world when this factor was introduced. Let

[1] Tertullian.

him go back in spirit to the age of Tiberius Cæsar, and look into the houses and palaces, the schools and courts of justice, the temples and theatres, the camps and prisons of a people, who did "not like to retain God in their knowledge," and were therefore "given over to a reprobate mind." Let him hear the deep wail of Tacitus over the degeneracy of Rome, and listen to the awful confession of Seneca respecting the vices of his time; let him study the satires of Juvenal, and ponder the words of Ovid, Suetonius, and Dion, so illustrative of a sinking world. Let him examine in detail the writings of that period, till he feels in his deepest soul the utter impotence of philosophy and science and art to save men from the vilest passions and the lowest infamy. For we must know the original depth as well as the present height of an object, in order to measure the distance which it has passed over in the ascent. And hence, to see the ripe fruit of paganism, her sages drifting away on a sea of doubt; her moralists feeling in blind desperation after the pillars of right; her temples polluted by nameless and multiplied crimes; her princes reckless, and her populace abject; her simplicity and earnestness and manhood clean gone forever; and then to look upon Israel, old and peevish; her gold dim and her sceptre departed; her sanctuary a den of thieves, and her teachers blind; her law buried under the rubbish of tradition, and her charity more contracted than her boundaries; to see that "darkness covered the earth and gross darkness the people," and to hear ever and anon voices of despair publishing the woe, this, alas! must be the introduction to his study. The earth was then a broad plain, on which rested a cold, dark mist. Scarce a hill-top pierced this veil of fog and gloom to the sunlight

above. Scarce a solitary pilgrim could be discovered here and there climbing upward to catch a gleam of the cheerful day.

But now, in man's extremest need, the Word was made flesh; he "who was the brightness of the Father's glory and the express image of His person," took the form of a servant, and walked lowly and gently among men. His feet were upon earth, but his head was above the mist and above the cloud, radiant with the glory of heaven. All spiritual wisdom was concentrated in him, and superstition fled before his luminous teaching. He knew all the tones and semitones of the scale of truth, and all the divine harmonies ever to be evolved from them. He could touch at once every string of the golden harp of wisdom, and elicit gushing strains of melody and life. Yet mindful of human weakness, he but linked together in a few simple airs of "majestic sweetness" the fundamental chords of holy science, and reserved the more intricate and difficult combinations for another world.

A little company of disciples were drawn to his feet, listened to his sacred voice, opened their eyes to his divine effulgence, and sprang upward from darkness to day. And at length, after the Master had ascended on high, and the Holy Spirit had come down to inspire their minds with supernatural insight and prevailing faith, they were qualified to plant and train the Church of Christ, and were enabled to put on record for later generations all necessary truth. At their departure inspiration ceased. The well of salvation was large, deep, full; and men were henceforth invited to draw and be refreshed. The facts or elements of Christian truth were given for all time.

But only an infinite mind could fully comprehend these

elements. They were, however, to be used by men faithful indeed, but not profound, by men nurtured in the midst of paganism, and breathing its tainted atmosphere, accustomed to moral twilight, and half bound by false philosophies. And so the Word of God was imperfectly understood, — the line of investigation floating awhile on the surface of truth. Many errors crept into the Church through the gate of bad interpretation. A nimble, untamed fancy, which exulted in allegory, parable, and paradox, was suffered to explain the Bible according to its own license in the use of speech. Whole cosmogonies from the East were bound, like the burden of Bunyan's pilgrim, to a few passages of Scripture, and thus brought within the fold. Regeneration was at length taken to be a mere *opus operatum*, a change effected by the virtue of baptismal waters. The clergy in certain places became powerful, and began to say each to his brother, "Stand by thyself, for I am holier than thou." They grew more tenacious of authority and less watchful for souls. Meanwhile kings undertook to patronize the faith which they once strove to quench in blood. They waxed zealous for their own several orthodoxy. They set up one and cast down another in the visible Church. They took part in general councils, and facilitated the settlement of theological questions by promptly adding to the gravity of argument the weight of a drawn sword. Pagan temples, and shrines, and festivals, and rites, were now consecrated afresh, and solemnly appropriated for holy use by a secularized Christianity. Rome subdued her conquerors!

But let us not be too fast. There were seven lamps on the golden candlestick, and we may have watched but one of them. The eclipse of nominal Christianity may yet be merely annular. There may be a rim of

light still clear and warm, upon the outer circle of the orb, a "silver margin to the cloud" which has grown so black. And it is even so. Christ did not suffer his word to fail. There were many then living and toiling, of whom the world was not worthy. There were communities little observed by the great and wise, who nevertheless kept the faith. There were unpretending believers, cast out as evil and laden with curses by the dominant hierarchy, who never ceased to make cave, glen, and mountain height vocal with praise to God. And these were the true succession. By meekness, endurance, and charity, by the "work of faith and labor of love and patience of hope," they verified their priestly lineage and calling. With an open Bible and a new heart, they refused to amalgamate with paganism, even when their refusal entailed the loss of all things, the giving of their bodies to be burned and of their memory to reproach.

But these were not all. Some in the papal church turned with fainting spirit to the Word of God, and drank long and deep of its crystal waters. Refreshed and invigorated, they began to labor also for others. Whole sections of the Church wavered in attachment to the see of Rome, and were hardly retained in her orbit by sword and fagot. Men of strong intellect, liberal culture, and genuine faith, like Augustine and Pascal, took up the massive links of truth given by inspiration, and welded them into mighty chains, binding the soul to free grace for salvation, and breaking down by their ponderous weight the arrogance of human pride and self-sufficiency. As the work went on, better principles of interpretation were adopted, reformation came, preaching was resumed, Bibles were multiplied, and now truth is entering into actual and earnest

conflict with systems of error all over the world. And this truth is the great iconoclastic hammer of God Almighty, falling evermore, stroke after stroke, with increasing frequency and force, upon the stony head of idolatry, — a head terribly jarred and splintered already, which that hammer shall at length beat in pieces and crush to dust and destroy utterly, that Christ may "reign from sea to sea, and from the river to the ends of the earth."

And by comparing the world of to-day with the world at Christ's advent, it will appear that God has done marvellous things for it by our holy religion. Homes and schools, prisons and asylums, churches and benevolent associations, all bear witness to a vast increase of knowledge and a partial renovation of society. An historical survey of the true Church will show that her members have been all along a brotherhood of spiritual noblemen, the best blood of our race, rejoicing in the hope of eternal life, and contending manfully for the faith once delivered to the saints.

And if, after such a survey, religion should still seem to have made slow advances, and done very little for so long a period, let us remember that "one day is with the Lord as a thousand years, and a thousand years as one day." He is often pleased to elaborate, by means of varied instruments and through slowly moving centuries, those works which are in a signal manner to show forth his power and benevolence. And he will never be straitened for time to carry fitly onward to its final issue the plan of mercy devised before the foundation of the world. Although we live in the "last days," we have nevertheless seen "only the beginning of the end." Christianity has gathered in merely the first sheaf

of her rich and glorious harvest. Enough, however, has been done to prove her divine parentage, and the presence of God in her tents. Enough has been done to make her history, fairly written, the most instructive, admonitory, and encouraging volume, apart from the Bible, which men can be invited to read.

Such a history possesses great value, in the second place, because it reveals the actual law of progress in Christianity. It is something to know that the cause of God has not been stationary since the close of the Apostolic era, that there has been a constant ebb or flow of tide in the spiritual world, a movement perpetual, and on the whole, progressive. It is something for a thoughtful Christian to find such words as "the righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger," applicable, not only to the individual believer, but to the entire body of Christ as well, and to rejoice in the simple fact of growth on the part of God's people in knowledge and virtue. But this is not enough. We feel it to be equally desirable to understand the law of spiritual action under which this gratifying change has been effected; we deem it equally important to discover the method adopted and the agencies employed by our Saviour for the advancement of his cause. For such knowledge will qualify us to enter into his plans, and co-operate in their fulfilment.

Now, after the Bible, Church History is called to the office of furnishing this knowledge. It shows how interpretation, biblical theology, and Christian ethics, have come to be understood far better than in the second century; how devout men of each successive generation have entered into the labors of their predecessors, resuming and carrying forward the investigation of God's unchang-

ing Word from the point where it had been left before; and how every step in advance, taken by the faithful, is nevertheless a step in return to the primitive, divinely authorized belief and constitution of the Church, — the stream never flowing higher than its fountain head.

For the Apostles, under the influence of a divine power, did not for the most part write or speak mechanically, but intelligently, appreciating better than we are yet able to do the import of their own language, and its bearing in each case upon other doctrines of their Master; and therefore it may be presumed that no essential principles of Christian truth or ecclesiastical polity were neglected by them in teaching the churches. The opinion that various types or schools of belief — as the Petrine, Pauline, Johannean — were established by the Apostles in the regions where they severally labored, and that in the best of these schools, or in some later sample of the Church, regarded as a mixture of them all, we are to look for the ultimate and maturest form of Christianity, is neither authorized by the New Testament, nor supported by analogy, nor deducible by fair interpretation from the events of history. It is unreasonable to presume that parties and strifes were sown in the heart of primitive Christianity by inspired teachers. God does not thus introduce division and weakness into his own household. It is also an error to suppose the first Christians incompetent to receive the leading doctrines of our faith, or unwilling to discharge the practical duties of it. They were bold, earnest, self-denying, and ready to follow Christ through evil as well as good report. In everything which pertains to the constitution and government and ordinances of the Church, they were not a whit behind the very chiefest of their successors.

But in regard to the deeper truths of divine revelation and their manifold bearings upon each other and the spiritual life of mankind, the early Christians were but children. What the Apostles knew by virtue of a special gift must be evolved from their writings by ages of study. One after another, men of powerful intellect and great experience must be raised up to search the Scriptures, bring to light, arrange, and apply their profounder truths, and then pour them by the agency of voice or pen into the bosom of Christian society, there to spread and work, silently perhaps, but swiftly, from member to member, till the whole body feels their quickening energy and the Church springs forward in her course of light. By a repetition of this process, alike honorable to the Word of God and the dignity of regenerated, individual man, as well as encouraging to personal effort and a sense of responsibility on the part of every disciple to his Master, has Christianity made all her progress in the world; each succeeding laborer having the advantage of a higher starting-point than his predecessors, and of all the knowledge deposited by them in the common mind of Christendom, if not in books; while yet nothing is accomplished without the working of intelligent, sanctifying faith upon the heart, and the strenuous exertions of single-handed zeal for the truth. In the army of believers Christ expects "every man to do his duty." And whenever there has appeared in this army a true champion, wholly devoted to his King and cause, others have caught the spirit of Christian heroism, the standard of truth has been carried forward, and the Word has been fulfilled that "one should chase a thousand, and two put ten thousand to flight."

Were there ample time for the purpose, it would be

suitable for me, in the next place, to indicate the polemical value of such a history. It would be well to portray the severe struggles which now engage or presently await the friends of Christ. It would be proper to notice, for example, the startling theories of inspiration and Church development lately inaugurated, the fierce audacity of disbelief, screaming out its challenge and defiance, the servile prostration of credulity kissing the great toe of a spiritual autocrat and clamoring for the restoration of expelled darkness, the weasel approaches of lithe Jesuitism, and the shameless polygamy of Latter Day Saints. And then it would be desirable to show how the providence of God, as explained by the story of his people, would teach us to encounter these foes of good, and how jet after jet of historic light, cast into the very centre of this dense, black cloud of impending evils, must reveal its nature and fortify us against its violence. For existing errors have their roots in the past. To understand their nature, we must trace their growth by the light of history. They are old in spirit and substance, even if new in name and form. Atheistic and pantheistic philosophies are veteran enemies to the doctrine of Christ, and in the course of their long hostility have put on numberless disguises for the purpose of undermining the faith of some. Formalism, scepticism and mysticism, are types of error represented in every age, from the time of our Saviour until the present hour. False theories of inspiration, subverting the Word of God, were broached before the days of Origen, and have vexed the faith of Christians until now. Scarcely had the second century closed, when the Montanists took their rise, professing to enjoy new revelations and to introduce the final reign of the Spirit. The heirs of their creed have reappeared

continually, and still flourish among us. And the same strain of remark would apply to a multitude of current errors. Indeed, whatever hostile views the Church is now called to meet and overcome are the result of conflicts reaching back to the first ages of Christianity, and cannot be comprehended without knowing the history of our holy religion. For the citadel of truth has been often assailed, and by all imaginable foes. Her walls have been tried at every point and by every species of weapon, — by catapult and battering-ram, by haughty summons and treacherous ambuscade, by patient siege and desperate assault, by armies of Doubters and troops of Bloodymen ; while the tactics of unbelief have been varied till invention itself is weary, and every fresh stratagem proves but the repetition of an ancient failure. Hence a faithful history of our religion, delineating her conflicts and her victories, will disclose the elements, whether of weakness or of strength, in those opinions which now check her prosperity, and will teach us how to withstand, confute, and destroy them. For in almost every system of belief there are certain doctrines which may be brought into vital connection with human nature as it is, certain points which have a sort of magnetic sympathy with corresponding forces in the soul, and which constitute the real power of their respective systems. By directing attention to the rise and growth of religious opinions, Church History lays open to inspection these central and attractive points, and thus indicates both where and how theories which are false and pernicious must be assailed, in order to effect their final overthrow.

It would also be suitable for me further to show the value of such a history, as tending to foster a catholic,

charitable spirit. Men of shining virtue have appeared in almost every division of nominal Christianity. However erroneous and hurtful a creed may be in the main, it will generally embrace a few principles of truth, and one or more of these principles may preoccupy the hearts of a small number of individuals, working there nearly alone, and transforming the moral nature. Hence Christian heroes have been associated with the worst perversions of our faith, and we are called to honor integrity of conscience where we shudder at errors of belief. Especially frequent are instances of this kind at the formation of a new sect. The founder himself is oftentimes a man of earnest character and purpose, but of narrow mind and erratic judgment. Dissatisfied with existing opinions as wrong or inert, and eager to accomplish suddenly the reformation of mankind, he gives himself up to some novel idea, without apprehending its deeper tendencies or foreseeing its necessary results, when made the nucleus of a logical system, developed by cooler heads and received by worse hearts than his own. Moreover, an infant society, struggling for existence in the face of opposition, and yet boldly announcing the grandest and most beneficent changes to be effected by its future expansion, offers many attractions to enthusiastic, noble spirits. It appeals to every romantic sentiment and feeling of which they are capable or proud. It presents to them an open field for the exercise of chivalric generosity in defence of the weak, and makes them blind to imperfections which they would at once perceive in a different cause. History, therefore, in view of these and similar facts, teaches us to beware of the first and slightest deviation from truth as infinitely perilous, and yet encourages us to look with charity upon some who wade

unconsciously into the shoreless sea of untruth, till its waves break over their heads.

It would then be proper for me to insist upon the value of our supposed history, as contributing to breadth of mind and soundness of judgment upon religious questions in those who should peruse it. It would be well to show that this work would give to its readers a large prospect and view, including the whole of Christendom from the Apostolic age to the present time; that it would place them on the mountain-top for observation, and enable them to behold at a glance the main streams of nominal Christianity throughout their entire course, to perceive their principal windings and the direction in which on the whole they have moved, and to ascertain with certainty the precise points to which they are severally tending. Such a survey is the best safeguard against those rash conclusions which men are liable to make from current events, mistaking not unfrequently the feverish and fitful energy of a dying cause for the vigorous action of health.

And, lastly, it would be interesting to take note of the spiritual bearing and worth of this history. It would be in place to exhibit the influence of recorded example, the power which good men are known to wield after death, by the transmitted story of their faithfulness. For a true history of the Church will abound in the facts of Christian experience. It will often reveal the inward discipline which leads on to holiness. It will lay open the heart of more than one disciple to our inspection, and depict the fiery seas of trial through which men like Augustine, Luther, and Bunyan passed to the haven of rest. It will testify of the new birth, of overcoming faith, and of holy enterprise, and will beckon us to follow

the radiant pathway of those, in every generation, who "washed their robes and made them white in the blood of the Lamb."

But my discourse must be arrested midway, to relieve your patience. This rapid glance at long trains of cumulative argument must suffice. And may He in whom there is light and no darkness at all, dwell in our hearts, and lead us to a better knowledge of himself by the word of revelation and by the history of his people.

INDEX OF SCRIPTURE TEXTS.

	Page
Genesis.	
i. 1	59
i. 26	294
i. 27	59
v. 24	130
vi. 18	130
viii. 10	295
viii. 15	130
viii. 21	97
ix. 8	130
ix. 25	130
xii. 1–7	130
xiii. 14–17	130
xv. 1–18	130
xv. 6	228
xvii. 1–21	130
xviii. 13, 14, 26, 32	130
xix. 13–16	132
xx. 3	128
xx. 6	155
xx. 7	117, 130
xxi. 12, 13	130
xxii. 1, 2, 11, 12, 16–18	130
xxv. 1	133
xxvi. 24	155
xxviii. 12–15	155
xxxi. 12, 13	155
xxxi. 24	128
xxxi. 24, 29	155
xxxvii. 5, 9, 10	128
xxxvii. 6, 7, 9, 10	155
xl. 9, 16	155
xli. 1–7, 25	155
xli. 15, 25	128
xlvi. 3, 4	155
Exodus.	
ii. 15, 16	133
iii. 11, 13	131
iv. 1, 10, 13	131
iv. 1–9	121
iv. 14–16	120
vii. 1	117
vii. 1, 2	120
xii. 46	177
xx. 8, 10	96
xx. 12	96
xxi. 2–11, 20, 21	132
xxiii. 33	132
xxiv. 4	196
xxxii. 14	129
xxxii. 32, 33	131
xxxiii. 12, 23	131
Leviticus.	
xvi. 30	393
xx. 13, 15, 16	324
xxv. 8–13, 39–45	132
Numbers.	
viii. 10	429
xi. 25	155
xi. 25, 29	124, 131
xi. 26	125
xii. 6	116, 128, 155
xii. 6–8	127
xiii. 30	475
xiv. 12	131
xiv. 39	131
xv. 32–36	231
xx. 10–12	131
xxii. 8, 19	156
xxiii. chapter	124
xxiv. "	124
xxiv. 2	125
xxvii. 14	131
xxvii. 15–17	131
xxvii. 18–23	430
xxxiii. 2	196
xxxv. 6, 11–32	132
Deuteronomy.	
vii. 1–5, 16–26	132
ix. 13	131
x. 12, 13	111
xi. 13, 14	111
xii. 30, 31	132
xiii. 1–5	123
xv. 16, 17	132
xvii. 15	116
xviii. 9–12	132
xviii. 15, 18	117
xviii. 18, 19	111
xviii. 21, 22	121
xx. 16–18	132
xxiv. 1–4	323
xxx. 10	146
xxxi. 9, 22	196
xxxii. 51	131
xxxiv. 5	117
xxxix. 9	126
Joshua.	
vi. 14	119
Judges.	
i. 16	133
iv. 3, 4, 6–9, 11, 17	133
vi. 25	156
vi. 34	126
vii. 9, 13	156
ix. 8–15	95
xi. 29	125
xiii. 6	119
xiii. 25	127
xiv. 19	126
xv. 14	126
1 Samuel.	
ii. 27	119
iii. 7, 15	128
iii. 11–18	134
iii. 20	117
vii. 5, 8, 9	134
viii. 6, 21	134
viii. 15	226
ix. 9, 19	118
ix. 16	122
x. 1	122
x. 6	126
x. 5, 10, 12	154
x. 25	196
xi. 6	126
xii. 1–25	111
xii. 1–5, 13–15, 17–23	134

Page

xiii. 13, 14 . . . 134
xv. 3, 15, 17, 18, 22, 23 134
xv. 14 102
xv. 22 111
xvi. 7 98
xvi. 12, 13 . . . 122
xvi. 13 126
xviii. 10 126
xix. 20–24 . 154, 155
xxii. 5 135
xxiii. 2 119
xxv. 39 119
xxviii. 6 128
xxviii. 6, 15 . . . 155
xxx. 8 119

2 Samuel.

ii. 1 119
v. 19, 23 119
vii. 2 117
vii. 2–17 135
vii. 3 123
vii. 17 128
xii. 1–7, 13 . . . 111
xii. 1–14 135
xii. 7 103
xii. 25 . . . 117, 135
xxiii. 2 127
xxiv. 12–14, 18, 19 135

1 Kings.

i. 8 117
i. 11, 22, 34 . . . 135
iii. 5 128
iii. 5, 15 156
iv. 32, 33 99
v. 21 122
xi. 29 . . . 117, 136
xii. 22 136
xiii. 1 119
xiii. 11 117
xiii. 11–32 . . . 123
xiii. 21, 24 . . . 123
xiv. 2 136
xiv. 2, 18 117
xvi. 7, 12 117
xvii. 1 . . . 121, 137
xvii. 6, 13–24, 16, 17–23 137
xviii. 1 . . 121, 137
xviii. 12 127
xviii. 17, 18 . . . 137
xviii. 18 103
xviii. 21, 39 . . . 111
xviii. 21 121
xviii. 22, 36 . . . 117
xviii. 36 119
xviii. 20, 41–44 . . 137
xviii. 40 138

Page

xviii. 46 125
xix. 5–8 137
xix. 16 117
xix. 16, 19 . . . 122
xix. 16, 19–21 . . 140
xxi. 17–24 . . . 137
xxii. 6 123
xxii. 8, 14–28 . . 139
xxii. 15, 17 . . . 103
xxii. 23 151
xxii. 24 127

2 Kings.

i. 10, 12 138
i. 15, 17 137
ii. 3, 5, 7, 15 . . . 154
ii. 8 137
ii. 13, 14 122
ii. 14, 21, 22, 24 . 140
ii. 15 125
ii. 21 141
ii. 23, 24 142
iii. 11 . . . 117, 140
iii. 15 125
iii. 17, 18 141
iii. 20 140
iv. 2–7 140
iv. 4, 16, 43 . . . 141
iv. 33–36, 41, 43, 44 140
v. 8, 13 117
v. 8, 10, 27 . . . 141
v. 10, 14, 27 . . . 140
vi. 5–7, 17, 18 . . 140
vi. 9, 16, 19, 32 . . 141
vi. 19 142
vii. 1, 2 141
viii. 1, 10, 12, 13 . 141
viii. 10 144
ix. 1 117
ix. 6–10 141
ix. 7 119
x. 15–17 133
xiii. 15–19 . . . 141
xiii. 21 . . 140, 144
xiv. 25 . 117, 119, 145
xvii. 13 119
xix. 2 117
xix. 2–7, 20–34 . . 147
xx. 1, 11, 14 . . . 117
xx. 11 147
xxiv. 14–17 . . . 150

1 Chronicles.

ii. 55 133
vi. 49 119
ix. 22 118
xii. 18 126
xvii. 1 117
xxi. 9 135

Page

xxvi. 28 118
xxix. 29 . 105, 117, 118, 135, 136, 196, 197

2 Chronicles.

ix. 20 197
ix. 29 . . 105, 135, 136
xi. 2 136
xii. 5, 15 117
xii. 15 136
xiii. 22 . . . 117, 136
xv. 1 125
xv. 8 117
xvi. 7, 10 118
xviii. 7, 13–27 . . 139
xx. 14 125
xxi. 12 . . 117, 196
xxi. 12–15 . . . 137
xxiv. 9 119
xxiv. 20 120
xxvi. 21 146
xxvi. 22 . . 196, 197
xxix. 25 . . 135, 136
xxxv. 18 117

Ezra.

v. 1 117
vi. 14 117

Nehemiah.

ix. 20 125
x. 29 119

Job.

iv. 12–19 156
xxvi. 14 58
xxxiii. 15–17 . . 155

Psalms.

i. 2 112
xix. 7 112
xxxiii. 9 60
cxxxix. 50

Proverbs.

xxx. 27 464

Isaiah.

i. 1 128
i. 2, 3, 11–20 . . . 111
i. 5, 10 103
vi. 1 146

Page

vi. 5. 147
vii. 3–17 147
viii. 1 196
viii. 11 159
ix. 15 123
xi. 2 125
xx. 2, 3 119
xxviii. 11, 12 . . 228
xxix. 10–12 . . . 128
xxx. 8 196
xxvii. 6, 7, 21–35 . 147
xxxviii. 1–8, 21 . 147
xlii. 1 124
xliv. 3 125
xliv. 26 119
lii. 8 119
lv. 1–13 112
lv. 11 179

JEREMIAH.

i. 5 117
i. 6 149
i. 7, 9 120
i. 7–10 149
iv. 10 149
v. 31 123
vi. 7 119
xiv. 14 123
xv. 17 159
xvi. 11, 12, 13 . . 103
xvii. 9 97
xviii. 7–10. . 129, 146
xx. 2 117
xx. 7, 8, 14–18 . . 149
xx. 9 127
xxiii. 5–8 150
xxiii. 15, 16, 25, 26, 32 123
xxiii. 33–38 . . . 128
xxv. 2 117
xxv. 11 150
xxvi. 2, 18, 19 . . 146
xxvii. 14, 15 . . 149
xxvii. 14–16 . . . 123
xxviii. 1–17 . 123, 149
xxviii. 5, 10, 11 . 117
xxix. 1 196
xxix. 8, 21–23, 31, 32 149
xxix. 9, 21 . . . 123
xxix. 10 150
xxx. 8–11 150
xxxi. 31–37 . . . 150
xxxii. 36–44. . . 150
xxxiii. 14 . . . 150
xxxv. 6, 7 . . . 133
xxxvi. 2, 3 146
xxxvi. 4 196
xxxvi. 2, 9, 21, 32 . 150
li. 60 196

Page

EZEKIEL.

i. 2 150
i. 3 . . . . . 125, 159
ii. 2. 127
ii. 5. 117
ii. 7. 120
iii. 4, 22 127
iii. 10, 11 120
iii. 12, 14 127
iii. 14, 22 . . . 125, 159
iii. 15 150
iii. 17 119
viii. 1 . . 125, 126, 128, 150, 159
viii. 3, 5 127
xi. 1 128
xi. 1–24 127
xi. 2 123
xi. 5 126
xiv. 1 150
xiv. 9 151
xiv. 14, 20 . . . 152
xx. 1 150
xxiv. 1 150
xxvi. 1 . . 150, 151
xxviii. 3 152
xxix. 17 150
xxix. 18 151
xxxii. 32 103
xxxiii. 7 119
xxxiii. 21 . . . 150
xxxiii. 22 . . . 125
xxxiii. 33 . . . 117
xxxvii. 1 . . 125, 128
xxxvii. 29 . . . 125
xliii. 1. 128
xliii. 11 196

DANIEL.

i. 6, 8, 12 152
ii. 3, 9, 10, 11, 19, 29 152
iv. 4, 7, 10, 19 . . 153
v. 13, 18, 25, 28 . 153
vi. 20 119
vii. 1 128
vii. 1–14, 15–27 . . 153
viii. 1, 18 128
viii. 1–26 153
x. 1–9 153
xii. 4 153

HOSEA.

ix. 7 119
xii. 13 . . . 116, 117

JOEL.

ii. 7, 11 464
ii. 28, 29 128

Page

ii. 28 155
ii. 28–32 . . 167, 168
iii. 1, 2 125

AMOS.

iv. 4 103
v. 7. 103
vii. 14 154

JONAH.

iii. 10 129
iv. 1–11 145
iv. 2 . . . . 129, 145

MICAH.

iii. 6–8 128
iii. 8 126
vii. 4 119

NAHUM.

i. 1 128

HABAKKUK.

i. 1 117
ii. 2. 196
ii. 3, 4 228
iii. 1 117

HAGGAI.

i. 1 117
i. 13 119
ii. 1. 117

ZECHARIAH.

i. 1, 7 117
vii. 12 119
xii. 10 177

MALACHI.

iii. 1 119
iii. 23 117

MATTHEW.

i. 20 . . . 128, 156
i. 24 128
ii. 12, 13. 19, 22 . 128
ii. 13, 19, 22 . . . 156
iii. 2 122
iii. 7–12 153
iii. 10, 12 358
v. 17 99
v. 17–19 189

Page

v. 28 97
v. 48 385
vi. 12 394
vi. 26 63
vii. 12 232
vii. 18, 20 411
vii. 22, 23 121
ix. 12, 13 110
ix. 37, 38 473
x. 1–4 164
x. 19, 20 166
x. 34 452
x. 34–36 189
x. 40 165
xi. 9 153
xi. 28 110
xii. 39–41 145
xiv. 3–5 153
xvi. 4 145
xvi. 17–20 . . . 165
xvii. 12 153
xviii. 18 165
xix. 3–9 321
xix. 8 . . . 132, 325
xix. 19 413
xx. 28 . . . . 99, 111
xxii. 21 258
xxii. 37–40 . . . 206
xxii. 37 377
xxii. 41–45 . . . 223
xxvii. 19 128
xxviii. 18 173
xxviii. 19, 20 . . 257

MARK.

i. 1 175
i. 7, 8 358
iii. 2 122
iv. 28 95
xii. 26, 27 220
xiii. 11 . . . 166, 192
xvi. 15 . . . 173, 257

LUKE.

i. 15 126
iii. 7–14 122
iii. 12–14 153
iii. 13 358
iv. 4 174
vi. 13 164
x. 16 165
xi. 29, 30 145
xii. 11, 12 . . . 166
xvi. 29 224
xvi. 31 132
xviii. 18, 19 . . . 417
xviii. 27 58
xxiv. 25–27 . . . 190
xxiv. 44 . 190, 221, 224
xxiv. 49 . . . 167, 358

Page

JOHN.

i. 1, 3 59
i. 3 51
i. 17 176
i. 32 125
i. 33 358
iii. 2 121
iii. 16 111
iii. 26–30 153
v. 36 121
v. 40 111
v. 45–47 225
v. 46, 47 196
vi. 51 111
vi. 70 165
vii. 17 145
vii. 39 167
vii. 38, 39 . . . 193
vii. 37–39 368
viii. 12 99
x. 41 122
xi. 49 124
xii. 37 176
xiii. 18, 20 . . . 165
xiv. 9 99
xiv. 16, 17 . . 166, 370
xiv. 26 . . . 358, 359
xv. 16, 27 . . . 165
xv. 26 . 166, 192, 359
xvi. 7 167
xvi. 7, 13–15 . . 166
xvi. 7–15 192
xvi. 8 370
xvi. 12 96
xvi. 13 . . 358, 359
xvi. 14 65
xvi. 14, 15 . . . 166
xvii. 3 . . . 110, 111
xvii. 7–15 . . . 112
xviii. 36 258
xix. 24, 36 . . . 177
xx. 21 164
xx. 21, 23 . . . 165
xx. 22, 23 . . . 167

ACTS.

i. 4, 5 . . . 358, 360
i. 6, 7 361
i. 8 . . . . . 167, 174
i. 16, 20 175
i. 26 164
ii. 4, 6, 7 168
ii. 4 . . . . 126, 362
ii. 16–21 167
ii. 16, 33 358
ii. 33 167
iii. 18, 21–26 . . . 175
iv. 12 . . . 111, 452
iv. 19 259
iv. 25 175

Page

iv. 31 126
iv. 33 454
v. 5, 6 143
v. 20, 30–32 . . . 112
v. 29 259
vi. 3, 5 126
vi. 3–8 367
vi. 6 434
viii. 14–17 . 168, 430
viii. 26, 39, 40 . . 127
ix. 17 126
x. 10, 11 93
x. 38 174
x. 43 175
x. 46 364
xi. 16 364
xi. 27 156
xiii. 1–3 432
xiii. 9 126
xiii. 9–11 168
xiii. 20 174
xiv. 3, 8–10 . . . 168
xiv. 14 164
xvii. 28 61
xix. 2 365
xix. 6 168
xix. 11, 12 . 144, 168
xx. 6, 7 275
xx. 7 273
xx. 28 . . . 448, 492
xx. 35 66
xxiii. 3–5 172
xxvi. 9–11 . . . 389

ROMANS.

i. 1, 5 165
i. 16 112
iii. 9, 19 390
iv. 12 227
vi. 1, 6, 11, 12, 18 . 379
vii. 2, 3 331
vii. 7–12 178
viii. 2, 3 380
viii. 9 . . . 381, 405
viii. 13 391
ix. 25 178
xi. 26 178
xi. 33 . . 499, 504, 512
xi. 36 57
xiii. 9, 10 206
xiv. 10-20 . . . 228
xv. 13, 19 . . . 174

1 CORINTHIANS.

i. 1 165
i. 7–9 387
i. 14–16 173
i. 17 164
ii. 4 174
ii. 6 . . . 168, 467

Page

ii. 6, 12, 13, 16 . . 165
ii. 12, 13 191
iii. 10 . . . 165, 168
iv. 1–5 391
iv. 17, 21 165
vi. 11 382
vii. 10, 11, 12 . . 327
vii. 14, 15, 16 . . 328
vii. 15, 16 331
vii. 17 276
vii. 25 381
ix. 1 164
ix. 1–3 165
ix. 26, 27 391
x. 1–6 178
x. 31 64
xi. 3, 23–26 . . . 165
xi. 16 276
xi. 20 277
xii. 4–11, 7, 8, 21 . 168
xii. 11 169
xii. 28 165
xiii. 9, 12 98
xiii. 13 195
xiv. 2–5, 18, 19 . . 168
xiv. 21 228
xiv. 22 362
xiv. 24 363
xiv. 33 276
xiv. 37 165
xv. 5 455
xv. 8–10 164
xvi. 1, 2 . . 272, 276

2 Corinthians.

i. 1 165
i. 12 390
iii. 18 354
iv. 4, 16 354
iv. 5, 6 112
v. 20, 21 112
vi. 4, 5 469
viii. 23 164
ix. 7 274
x. 8–11 165
xi. 6, 13 165
xi. 29 460
xii. 2, 3 173
xii. 7–9 168
xii. 11, 12 165
xii. 12 164
xiii. 2, 3, 10 . . . 165

Galatians.

i. 1, 8, 11, 12, 17 . 165
i. 1, 11 164
i. 7–9 . . . . .191, 453
i. 11, 12 191
i. 12 100
ii. 8 . . . . . .164, 165

Page

ii. 11–13 . . . .172, 453
iii. 8 178
iii. 10 390
iii. 16 226
iii. 23, 24 178
iii. 28 227
iv. 21–31 178
v. 22 195

Ephesians.

i. 1 165
i. 13 355
ii. 20 165
iii. 1–11 165
iv. 3 464
iv. 6 61
iv. 11 . . . 165, 448
iv. 12–16 . . 168, 492
v. 1 385
vi. 12 459

Philippians.

ii. 3 411
ii. 25 164
iii. 6 389
iii. 12–15 392
iii. 17 165

Colossians.

i. 1, 25–28 . . . 165
i. 16 59
i. 22, 23 112
i. 24 69
i. 28 . . . 448, 460
ii. 11 391
iii. 9, 10 354

1 Thessalonians.

i. 1 164
ii. 6 164
ii. 10 390
ii. 13 165
iii. 12, 13 387
iv. 2 165
iv. 3 386
v. 23 . . . . .387, 388

2 Thessalonians.

ii. 15 165
iii. 6, 12, 14 . . . 165

1 Timothy.

i. 5 413
i. 12 165
i. 13 389
i. 15 111

Page

ii. 4 386
ii. 5, 6 111
ii. 7 . . . . . .164, 165
iii. 4, 5 460
iv. 1 165
iv. 6 492
iv. 11–13 447
iv. 14 435
v. 17 . . . . .448, 460
v. 22 436
vi. 10 413
vi. 15, 16 . . . 58, 59

2 Timothy.

i. 1, 11 . . . . .164, 165
i. 6 . . . . . .168, 435
ii. 2 440
ii. 15 448
iii. 14, 15 . . . 90, 112
iii. 14–17 . 178, 179, 188
iii. 16, 17 . . . .100, 450
iv. 2, 3 . . . . .448, 451

Titus.

i. 1 165
i. 9 440
iii. 5 353

Hebrews.

i. 1 . . . . .91, 93, 162
i. 3 61
ii. 4 169
iii. 1 164
iv. 3 . . . . .373, 396
iv. 9, 11 396
v. 12 449
v. 12–14 346
vi. 1 397
vi. 2 431
vii. 25 398
ix. 13, 14 . . .231, 398
x. 10, 14, 22 . . . 398
x. 25 277
xi. 3 51
xi. 5 130
xi. 6 405
xi. 17–19 131
xi. 24 131
xi. 31 133
xii. 5–8 399
xii. 6 63

James.

iii. 2 400
iv. 14 64
v. 17, 18 137

1 Peter.

	Page
i. 5	408
i. 10, 12	176
i. 10, 12, 16, 24, 25	175
i. 15, 16	385
ii. 6–8	175
ii. 16	119
iii. 6, 10–12, 15, 20	175
iii. 19, 20	130
iv. 11	175
v. 5	411

2 Peter.

	Page
i. 16	454
i. 19–21	175, 176, 190
i. 21	94, 117
ii. 5	130
ii. 16	175
iii. 2	175
iii. 18	355, 421, 423

1 John.

	Page
i. 7	393
i. 8, 9	384, 394
ii. 1	384
iii. 6. 8, 9	383
iii. 15	97
iv. 21	413
v. 4	383

2 John.

	Page
10	452

Jude.

	Page
14	117
14, 15	130
24	387

Revelation.

	Page
i. 10	277
xxi. 14	164, 165
xxii. 5	64

INDEX.

Abraham, as a prophet, 130, 131.
Adam, singular account of the name, 77.
Adeney, W. F. The Hebrew Utopia; a Study of Messianic Prophecy, 110.
Adultery, Scriptural reason for divorce, 323.
Agassiz, L., Mrs. Eddy *versus*, 72.
Alford, H., on 1 Cor. xvi. 1, 2, 272; 2 Cor. iii. 18, 354; Col. iii. 9, 10, 355; 1 John iii. 6, 9, 384; Heb. v. 14, vi. 1, 397.
Apostles, inspiration of, 108–181; characteristics of, 164; signification of name, 164; Christ's promise, 166; fulfilment, 169; effect of fulfilment, 170.
Apostolic churches observed the Lord's Day, 272.
Argyle, Duke of, holds space and time to be infinite, 10.
Armstrong, L. M., cured of chronic heart disease, 85, 86.
Arnold, T., on God's commendation of Jael, 133.
Augustine, enters the ministry late, 470; on reason and faith, 478.
Authority of Scriptures, 195, 502.

Badgely, R. O., crushed foot healed from a distance, 86.
Baldwin, T., an able minister, without preparatory study, 443.
Bardesanes, on the Lord's Day, 281.
Barnabas, Epistle of, on the celebration of the eighth day by Christians, 280.
Barnabas, the Levite, education of, 468.
Baumgarten, M., on Luke's mention of the first day of the week in Acts xx. 7, 275.
Bengel, J. A., on the meaning of "perfect" in Phil. iii. 12–15, 392.
Bible in public schools, 266.
Bowen, F., quotation in "Modern Philosophy" of tabular statement of truths concerning time and space from Schopenhauer, 3.
Bowles on Mormon polygamy, in "Across the Continent," 335.
Bowne, B. P., classed with monistic philosophers, 73.
Briggs, C. A., the prophet of Javeh personally called and endowed, 160, 162.
Butler, Bishop, on difficulties in speculation, 497, 498.
Bunyan, J., the future life perfect, 426; a great preacher though uneducated, 443.

Calvin, J., fine scholar, 471.
Carpenter, physical force not generated by the will, 54.
Chaplains supported by the State, 266.
Character tested by religious inquiry, 497–512; difficulties in such inquiry real, 498, 499; the existence of a personal God, 500; Divine authority of the Scriptures, 502; perfections of God, 502; act of creation, 503; object of creation, 503; freedom of man in action, 504; holiness of God, 504, 505; inherited sinfulness, 506, 507; lessons of reverence, faith, and hope, 509–512.
Christian Science as taught by Mrs. Eddy, 71–77; metaphysics exalted as the want of the times, 71; the reality of matter denied, 71, 72; pain, error, and sin pronounced illusions, 72, 76; God is spirit and the only being or substance, 73; God is

infinite and impersonal, 74; pantheism true, 76; man the idea of God, and so infinite and impersonal, 77.
Christians, — are they separable into two great classes? 351; renewal of, 353; sealing of, 355; is baptism in the Spirit to be expected by all? 358.
Church history, a good, described and estimated, 533–560; must show the progress and influence of Christianity, 533, 534; must be drawn from original sources, 534–536; must rest on correct views of Christianity, 536–541; must emphasize current questions, 542–545; may treat dead issues briefly, 545; will show the great work of Christianity, 547.
Church property may be taxed, 266.
Clement of Alexandria, on keeping the Lord's day, 282.
Comte, A., religious instinct of, 18.
Conant, T. J., on 2 Kings xiii. 21, 144; Gen. ii. 3, 273; Heb. v. 14, vi. 1, 397.
Coneybeare, W. J., Paul's work in Troas, 275.
Constantine, Sunday laws by, 285.
Creation, act of, 503; object of, 503; unthinkableness denied, 25; conservation of force not inconsistent with, 31.
Creator, God not the, 24; Source of all things, 58. See "God, the relation of, to Nature."
Curtis, E. L., meaning of "nabhi," 116; office of a prophet, 158.
Cyprian on the Lord's Day, 284; work in North Africa, 469.

Daniel, work as a prophet, 152.
Davidson, S., discourses of prophecy, 109.
Deborah, celebration of Jael's deed, 133.
De Wette, definition of prophets, 156; comment on 1 Cor. xvi. 1, 2, 272.
Difficulties of religious thought real, 498; as to Divine authority of Scriptures, 502; existence and perfection of God, 500; act and object of creation, 503; freedom of moral action, 504.
Dionysius of Corinth on the Lord's Day, 282.
Divorce according to the New Testament, 321–341; marriage a Divine ordinance, 323; divorce authorized for adultery, 324; but for no other causes, 325; Paul allows separation for another cause, but not divorce, 327; his rule as to a bishop or widow, 332; Mormon polygamy, 334; heathen polygamists, 336; divorce laws in this country, 337; causes and remedies of divorce, 339.
Doctrinal theology, considerations said to lie against it, 477; defined, 477; exceedingly desirable for pastors, 478.
Doctrine of the higher Christian life examined, 344–427; reasons for this study, 344; points of agreement, 345; points of difference, 348; all must judge of these, 349; are there only two great classes of Christians? 351; meaning of "renewal" in the case of Christians, 353; of "sealing" or "being sealed," 355; of "being baptized in the Spirit," 358; of similar "gifts," 364; degree of sanctification claimed, 372; Biblical evidence examined, Rom. vi., 379; ch. viii., 380; other expressions, 382; 1 John, 383; Paul's experience, 388; John's experience, 393; Epistle to the Hebrews, 346; Epistle of James, 399; doctrine of Peter, 400; evidence of Christian experience examined, 403; another view of sanctification, 420.
Dreams media of revelation, 155.
Duesterdieck, F., on the Lord's Day, Rev. i. 10, 277.
Duty of keeping the Lord's Day, 271.

Eddy, Mrs. G., Christian Science and Mind-cure, 71–89.
Edersheim, A., prophecy and history in relation to the Messiah, 110.
Elijah, as a prophet, 136.
Elisha, as a prophet, 140.
Elliot, the settlers of Plymouth and Massachusetts Bay a voluntary association, 249, 253.

Elliott, C., Old Testament prophecy, 110.
End or goal of all things, 64.
Ends of human government, 247.
Enoch, as a prophet, 130.
Estimate of Old Testament by New Testament writers, 175.
Eusebius, quotation from Dionysius of Corinth, 282.
Ewald, H., Old Testament prophets, 110.
Ezekiel, as a prophet, 150.

Fairbairn, P., prophecy — its nature, function, and interpretation, 109.
Fellowships, 513–532; need of learned Christians, 514; objections answered, 518; plan delineated, 524; amount of money needed, 531.
Foster, R. S., the Christian may be free from sin, 376.
Freedom of conscience for others as well as for self, 250.
Freedom of man in action, 504.
Fuller, A., self-educated, 443.
Fürst on the meaning of the name "prophets," 116; and "seers," 118.

George, H., revelation progressive, 162.
Gesenius, meaning of "nabhi," 115; of "seers," 118.
Gieseler, conjecture as to Constantine, 285.
Gifford, E. H., voices of the prophets, 109.
Gloag, P. J., messianic prophecy, 110.
God, the relation of, to Nature, 23–56; theory of Lotze and Schurman examined, proofs that God is not the Creator but simply the ground of Nature, questioned, 24; creation unthinkable, an error, 25; no evidence of a beginning of the world, denied, 29; conservation of force not inconsistent with creation, 31; evidence that things are divine actions in souls, criticised, 31; strict idealism unsatisfactory, 31; mentality of molecules unproved, 36; immanence of God pantheistically explained, 31; ordinary theory restated, 51; the source or creator of all things, 58; the preserver and ruler of all things, 61; the end or goal of all things, 64.
God, existence of a personal, 499; perfections of, 504; Mrs. Eddy's view of, 73; existence as moral and infinite, adorable, 16.
Golden Rule, the, 232; this and second great command, 232; applicable to choice of life work, 234; and to manner of doing that work, 235; to social and business intercourse, 236; reasonableness of, 238, 243; possibility of observing, 240.
Gould, E. P., on 1 Cor. xiv. 21, Is. xxviii. 11, 12, 229.
Government, legitimate ends of human, 247; not to be administered as one pleases, 250.
Green, W. H., signification of the word "prophet," 118; no data for chronology before Abraham, 212.

Hackett, H. B., on Acts viii. 39, 127; Acts xiii. 20, 174; Gal. iii. 16; Acts ii. 6, 7, 362; Phil. iii. 12–15, 392.
Hamilton, Sir Wm., our partial knowledge of the infinite due to mental weakness, 10, 11.
Hands, imposition of, in ordination, 428.
Harris, Professor, doctrine of creation a safeguard against pantheism, 27 [note].
Hazard, R. G., thinks matter unreal, mere imagery, 72.
Hengstenberg, E. W., prophets in ecstatic condition, 157; on Lord's Day in Rev. i. 10, 277.
Herrick, account of Biblical revelation, 105.
Hessey, J. A., Lord's Day observed in the second and third centuries, 284.
Hickok, L., duty of good men to obey the higher law, 338.
Higher Christian Life, doctrine examined, 344.
History, Church, a good, 533.
Hodge, C., on 1 Cor. xvi. 1, 2, 274.
Hofman, J. C. K., Weissagung und Erfüllung, 110.

Holiness of God, 504.
Holmes, Obadiah, "You have struck me with roses," 253.
Hopkins, M., physical benefits of the Lord's Day, 315.
Huss, J., 470.
Huxley, T. H., opposed by Mrs. Eddy, 72.

Idealism, unsatisfactory, 31.
Illusions, pain, error, and sin, 72.
Immanence of God pantheistically explained, 31; ordinary theory, 51.
Imposition of hands in ordination, 428; significance of act in Old Testament, 428; significance in New Testament, 430; who shall perform it, 436; conclusions, 438.
Infinites, our knowledge of, 1–22; equivalent to infinite objects, 2; definition of the term "objects," 2; definition of the infinite, 3; definition by Mansel incorrect, 4; definition by Spencer criticised, 5; definition of knowledge, 5; partial knowledge real, 7; time and space conditions of finite existence, 8; Hamilton and Herbert Spencer criticised, 10; imaging not essential to knowing, 12; Kant's doctrine of time and space rejected, 13; an infinite object may be known in part, 15; existence of God, moral, infinite, adorable, 16–21.
Ingham, J., cured of consumption by Mrs. Eddy, 84.
Inquiry, religious, a test of character, 497.
Inspiration of the Prophets and Apostles, 108–181; reasons for the study, 108; reasons for the limits, 109; object sought by inspiration, 110; characteristics of prophetic inspiration, 114; learned from the designation, 115; from other designations of prophets, 118; from incidental explanations, 120; from the required attestations, miracles, 121; predictions fulfilled, 121; consecration by a known prophet, 122; an extraordinary message, 122; need of such attestations, 123; from accounts of the Spirit's relation to them, 124; from the life and work of particular prophets, 130; Enoch, Noah, Abraham, 130; Moses, 131; Deborah, 133; Samuel, 134; Nathan, 135; Gad, 135; Ahijah, 136; Shemaiah, Iddo, 136; Elijah, 137; Micaiah, Elisha, 139; Jonah, 144; Isaiah, 146; Jeremiah, 148; Ezekiel, 150; Daniel, 152; John the Baptist, 153; minor prophets, band of prophets, seventy elders, 154; dreams as media of revelation, 155; opinions of modern scholars, 156; conclusions as to prophetic inspiration, 160; characteristics of apostolic inspiration, 164; signification of the name "apostles," 164; relation of the apostles to other Christians, 164; Christ's promise of inspiration to them, 166; the fulfilment of this promise, 167; effect of the fulfilment on the apostles, 169; their teaching after this event, 171; objections to our view and conclusions, 172; estimate of the Old Testament by Peter, John, Matthew, Paul, and Jesus Christ, 175; summary of results, 180.
Inspiration of the Scriptures, 182–217; four theories of inspiration explained, 184; examination of these theories, what the Scriptures claim, 188; what the sacred writers claim as to their authority, 195; as to the substance of their teaching, 198; as to the object of their teaching, 199; of the methods of their teaching, 201; of the consistency of their teaching, 203; as to God, 203; as to morality, 205; as to sin and salvation, 206; objections, too little influence ascribed to the Holy Spirit, 207; effect of inspiration, 212; too much influence ascribed to the Holy Spirit, 213; final propositions, 216.
Interpretation of Old Testament, New Testament a guide, 218–231; all helps welcome, 218; reasons for confidence in Christ's, 219.
Isaiah, work as a prophet, 146.

Jenkin, A. C., delivered from sin in the higher life, 374.
Jeremiah, work as a prophet, 148.

John the Baptist, as a prophet, 154.
John's experience as to sanctification, 393.
Jonah, as a prophet, 144.
Judgments, unsearchable, 499.
Justin Martyr, on Sunday for Christian worship, 281.

KANT, I., denial of the objectivity of time and space, 13.
Kitto, J., on the destruction of fifties by fire from heaven, 139.
Knobel, A., description of a prophet, 120.
Knowledge of infinites, 1–22; definition of, 5; partial yet real, 7; imaging not essential to, 12.
Knox, J., 471.
Kuenen, A., the prophets and prophecy in Israel, 109.

LEATHES, S., Old Testament prophecy in witness of divine foreknowledge, 109.
Legitimate ends of human government, 247; one to secure natural rights, 256.
Leibnitz, G. W., canon of, rejected by Lotze, 49.
Liddell and Scott, the word "prophet," 117.
Lord's Day, duty and manner of keeping it, 271–320; theories as to the duty, 271; was kept by apostolic churches, 272; and from the first age onward, 279; argument from the Jewish Sabbath, 286; difference between the Sabbath and the Lord's Day, 292; argument from the primeval Sabbath, 293; good influence of keeping one day in seven, Proudhon, Rogers, 298; how the day should be kept, 303; by public and social worship, 304; by works of love and compassion, 306; by rest from secular toil, 307; harvesting, Sunday papers, railroad trains, excursions, libraries, museums, 307; State laws for Sunday, 314.
Lotze, H., relation of God to nature, 24–73.
Lowe, T. O., view of the higher life, 374.
Luther, M., 471.

MACNAUGHT, J., superscription on the cross, 211.
Mahan, A., baptism of the Holy Spirit, 355, 363, 365, 375.
Manner of keeping the Lord's day, 304.
Mansel, H. L., pantheistic definition of the infinite, 3.
Marriage, a divine ordinance, 323.
Massachusetts, early religious legislation unjust, 250.
Matter, reality of denied, 71.
McClintock and Strong, prophetic appeal adapted to the people, 141.
Melanchthon, P., 471.
Mentality of molecules unproved, 36.
Metaphysics, view of Mrs. Eddy, 71.
Meyer, definition of prophets, 157; on 1 Cor. xvi. 1, 2, 272; 1 Cor. ix. 27, 391.
Micaiah, prophet, 139.
Mind-cure, as taught by Mrs. Eddy, 78–86; cure of Mrs. Eddy herself, 81; of a consumptive woman, 83; of a consumptive man, 84; of a woman at childbirth, 85; of a case of severe enteritis, 85; of heart disease, 86; of a crushed foot, 86; an explanation of these cures suggested, 87.
Ministry, preparation for, 440–475.
Miracles expected of prophets, 121.
Moral instruction in public schools, 269.
Mormon polygamy, 334.
Moses, work as a prophet, 131.
Mysteries of Christian religion, 499.

NATHAN, prophet, 135.
Nature, relation of God to, 23–56.
New Testament, as a guide to the interpretation of the Old, 213–231; all helps to interpretation welcome, 218; reasons for confidence in Christ's interpretation of the Old Testament, 218; instances of interpretation by him, 220; bearing of his words on the authorship of some Old Testament writings, 222; reasons for hearing the apostles on the same points, 225; writer's view, 229.
Noah, as a prophet, 130.

Noyes, G. R., translation of Cor. iii. 9, 10, 355; meaning of "perfect" in Heb. vi. 1, 399.

Old Testament, New Testament a guide to, 218–231; reasons for confidence in Christ's interpretation, 218; bearing of Christ's words on the authorship of, 222.
Ordination, imposition of hands in, 428.
Orelli, C. van, Old Testament prophecy, 109; truth of prophecy, 113.
Origen, on keeping the Lord's Day, 283, 469.
Original sources, important for Church history, 534.

Palfrey, J. G., defence of the Colonial laws of Massachusetts, 250, 253.
Partial knowledge, real, 7.
Patronage of State, religion does not need, 256.
Paul's experience as to sanctification, 388.
Perfections of God, 502.
Pillsbury, E. C., mind-cure of enteritis, 85.
Pliny, the younger, stated day of Christian meeting, 280.
Polycarp, 469.
Polygamy, Mormon, 334; heathen, 336.
Polygamists amenable to the State, 267.
Post-graduate Fellowships, 513–532.
Preaching, doctrinal, 450; controversial, 452; evidential, 454; ethical, 455.
Preparation for the ministry, 440–475; preacher's work, 444; doctrinal preaching, 450; controversial, 452; evidential, 454; ethical, 455; pastoral oversight, 459; general work, 463; educated ministers, 467.
Preserver of all things, 61.
Prophets, inspiration of, 108–181; meaning of word, 115; character attested by miracles, 121; by predictions, 121; by message, 122.
Proudhon, Moses' appointment of the Sabbath, 298.
Public schools, Bible in, 266; moral instruction in, 269.

Reality of Matter denied, 71.
Relation of God to nature, 23–56.
Religion, and the State, 246–270; needs no State patronage, 256; will do its work for the State without, 263.
Religious inquiry, 497; colonial laws hostile to, 254.
Renewal of Christians, 353.
Rice, M., ascribes wonderful knowledge to Mrs. Eddy, 85.
Riddle, M. B., inspiration of the New Testament, 212
Riehm, E., Messianic Prophecy, 109; thoughts of prophets revealed to them, 159.
Rogers, H., ethics subordinated to theology in Bible, 205; a seventh rest-day best, 299.
Rothe, R., spirits can dwell in each other, 29; New Testament writers treat Old Testament words as God's words, 180.
Rothschild, C. and A., History and Literature of the Old Testament, 110.
Royce, monistic philosophy of, 73.
Rule, the Golden, 232–245.

Sabbath, argument from, in favor of Lord's Day, 286; difference between it and Lord's Day, 292; argument from primeval, 293.
Samuel, work as a prophet, 134.
Sanctification, degree claimed, 372; description of, 374, 420; Christian experience examined, 403; another view, 420; progressive, 347, 419; wrought by the Spirit of God, 347; complete, 327; means of, 421.
Savile, B. W., Fulfilled Prophecy, 110.
Schopenhauer, on time and space, 3.
Schurman, J. G., belief in God, his relation to Nature, 24–73.
Science, Christian, by Mrs. Eddy, 71–77.

Scriptures, Divine authority of, 502; inspiration of, 182–217; what they claim, 188; authority of their teaching, 195; substance of their teaching, 198; object of their teaching, 199; methods of teaching, 201; consistency, 203.
Sealing, or being sealed, 355.
Separation, but not divorce, 327.
Shakspeare, W., quotation from, 241, 306.
Sinfulness inherited, 506.
Sinless perfection, 378, 417.
Smith, F. R., The Prophets in Israel, 109; prophetic word from God, 159.
Smith, R. P., Prophecy a Preparation for Christ, 109; the prophet a mediator, 158.
Space, a condition of finite existence, 8; Kant's doctrine rejected, 13.
Spencer, H., our notion of the unlimited, 11; religious need of, 18.
Stalker, J., effect of Christ's resurrection on the disciples, 170.
Standard of holiness, 417.
Stanley, A. P., on 1 Cor. xvi. 1, 2, 273; 1 Cor. vii. 15, 329.
State, the, and Religion, 246–270; what are legitimate ends of human government, 246; three answers, 247; the Roman, and paternal theories found wanting, 248; protective theory defensible, 249; the State not a business corporation, but a permanent society, 249; plea of Elliot and Palfrey unsound, 250; early Massachusetts legislation sometimes unjust, 251; religion needs no State patronage, 256; religion will do its work for the State without patronage, 263; relation of State to the Lord's Day, 264; use of Bible in public schools, 266; taxing of Church property, 267; polygamists amenable to the State, 268; moral instruction in public schools, 269.
State laws for Sunday, 314.
State may secure quiet for worship on Lord's Day, 264.
Sunday newspapers, 309; laws, 314; railroad trains, 310; excursions, 312; opening of museums and libraries, 313.
Systematic Theology, value of, to Pastors, 476–496.

Taxing of Church property, 266.
Text-books of morals for schools founded on civil laws, 269.
Thayer, J. H., definition of a prophet, 118; of apostle, 164.
Tiers of Christians, 415.
Time, a condition of finite existence, 8; Kant's doctrine rejected, 13.
Toy, C. H., date of 110th Psalm, 223; on the Aramaic use of the word "seeds," 226.
Tyndall, J., experiments on biogenesis, 37.

Value of Systematic Theology to Pastors, 476–496; reason satisfied by it, 478; conscience guarded by it, 481; spirituality promoted by it, 483; when and how it may be studied, 485; unbelievers convinced by it, 487; believers strengthened by it, 491.

Webster, D., religion a necessary element in every great character, 67.
Weiss, B., Biblical Theology of the New Testament, 178.
Wesley, J., perfection wrought in an instant, commonly at death, 348; idea of perfection, 375.
Whateley, R., early gifts of the Spirit, 357.
Wickliffe, J., 470.
Williams, R., on liberty in worship, 317.
Wright, C. D., on the great number of divorces in the United States, 338.

Zwingle, U., 471.

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